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The CHRISTIAN CENTURY

A Journal of Religion

Wandering About Russia
By Paul Hutchinson

EPISCOPALIANS and Christian Unity
An Editorial

Erotic Hymnody
By Shelton Bissell

Fifteen Cents a Copy—Oct. 2, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

October 2, 1929

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Moonlight and Roses

I have been waiting a long while for someone to say what Mr. Bissell says about "erotic hymnody" and to say it as clearly and straightforwardly as he says it. Doubtless some of the most pious and pure minded readers will think that he exaggerates the danger, or even creates it in his own imagination. I admit that the aspect of the matter which has given me most concern has been the cheapening of religion and the diversion and perversion of the religious emotion from its proper channels by a mawkish sentimentality, rather than the over-stimulation of the young to conduct of doubtful propriety. But doubtless the evil works both ways. At any rate it is very real.

A memory comes up from my college days. Half a dozen young people of both sexes had returned from Christian Endeavor to the home of one of the girls —a girl of great religious earnestness and spotless character. "How was the meeting?" asked her mother. "Oh, I didn't like it," she replied. "They sang every love song in the book."

No religion without love, of course. But that does not mean no religion without the imagery and the vocabulary of courtship. "Love" is a notoriously tricky word. It means a great many things. It needs about half a dozen synonyms, carefully defined and distinguished.

It is easy for Protestants to see that the idea of the marriage of St. Catherine to the infant Jesus strikes a false note, and that the cult of the Virgin Mary has some objectionable features, but it is more important for them to scrutinize critically their own methods of stimulating and expressing religious emotion than to criticize the methods used by others.

Mr. E. Merrill Root seems to me to feel worse about the state of our present civilization than the facts justify. There is plenty of chaos in the world, to be sure, but there are also some dancing stars and some which shine with relative fixity. I wonder if he does not recognize the "soul" that is expressed in our multiform activities—artistic, literary, social, and even economic—because we have gotten out of the habit of labeling them in soulful terms.

I live in a city—a rather dirty, a very strident, and an excessively money-loving city. And yet I see manifestations of "soul" in that city as thick as leaves in the forest. Granted that most of the literature of the day is just as cheap and flimsy as he thinks it is, there is still a vast amount of current literature which is sound and strong and beautiful.

And anyway, I wouldn't pick Keyserling as a supreme manifestation of "soul," no matter how hard pressed I might be to find one. So far as I can discover, the Darmstadt philosopher who had to go around the world to discover his own soul never yet stated a "mighty truth" which had not already been better stated. Instead, he performs incantations with an esoteric vocabulary and thinks he has raised the spirits when he has sent up enough smoke with his verbal incense to obscure the landscape.

THE FIRST READER.

NEXT WEEK

What Must the Jew Do to be Saved?

By Carl Sumner Knopf

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

THE CASE OF MR. SHEARER and his activities in Geneva on behalf of three firms interested in the construction of war ships is still under investigation by a senate committee. Until the testimony is all in, the ultimate judgments cannot be pronounced. But certain interesting and important features of the case are as clear in the light of the testimony which has already been submitted, and in the light of the treatment of that testimony by big-navy press, as they can ever be. The essential and admitted facts are that Shearer, a naval expert, went to Geneva, at the time of the parley on the reduction of naval armaments in 1927, as the representative of three American concerns which are financially interested in the building of war ships; that he was paid $51,000 by these concerns, not directly so that it would appear on the books as having been paid to him but through an attorney, and that he is suing for $257,000 more which he claims is still due him under his agreement with these three corporations; and that his reports to his employers were strongly anti-British in tone and included "violent arguments against the limitation of naval armament." The natural inference from these facts is that three important shipbuilding concerns—namely, the Bethlehem steel corporation, the New York shipbuilding company, and the Newport News shipbuilding and drydock company—financed a secret lobby for the purpose of frustrating the effort to reduce naval armaments, and that they did this for the sake of the profits which they would make by the construction and sale of such armament. That is precisely the picture which is painted by Mr. Shearer's own statements.

Mr. Shearer—Observer Or Secret Lobbyist?

"Go to My Next Neighbor"

OBVIOUSLY Mr. Shearer must magnify his function if he is to have any hope of making it appear that his services were worth the quarter of a million dollars which he claims is still due him. Such an ex parte representation must be checked by other testimony. But it is just as obvious that the shipbuilding companies will not lightly admit that they entered into what amounted to a conspiracy to defeat the purpose of an international disarmament conference in order to enhance their own profits. Whatever they hired Mr. Shearer to do, it was evidently something that they thought worth at least $51,000, and something that they thought might just as well be kept out of the record, for they paid that amount and paid it secretly. The heads of two of the companies deny any knowledge of the matter. Mr. Schwab, chairman of the board of the Bethlehem company, never heard of it. Mr. Grace, president of the same company, professing similar ignorance, passed the buck to Mr. Wakeman, the vice-president. Mr. Ferguson, president and general manager of the Newport News company, and Mr. Henry M. Robinson, chairman of the board, knew nothing of any deal with Shearer until he tried to collect after the failure of the Geneva conference, although their company had already paid him the tidy sum of $17,000. One would not suppose that great corporations took on agents so casually and paid them at once so carelessly and so generously.

A Heavy Strain Upon Credulity

WHAT the defense of the shipbuilding companies simmers down to is that Mr. Shearer was employed not to influence events at Geneva but merely as a "technical observer and reporter" to keep his employers promptly informed as to the trend of the conference. It is not denied that Mr. Shearer did more than that. By reason of his close personal relations with the American naval officers at the conference, he got advance information concerning developments which he tipped off to sympathetic newspaper correspondents who were able to give publicity which "nipped in the bud concessions that the chief American delegates seemed on the point of making." That particular item is the contribution of the well known correspondent, Mr. Henry Wales. There is little ground for doubt that Mr. Shearer acted as though he were a lobbyist bent on breaking

up the conference. There is no doubt at all that he was financed by the shipbuilding companies and that his reports to them made no secret of his animus. Mr. Wakeman of the Bethlehem company and Mr. Bardo of the New York company admit that they approved of his employment though not of his lobbying activities. Both represent themselves as having been talked off their feet by a super-salesman who argued them into paying him more than he was worth. It would be premature at this moment, and perhaps unjust, to assert of any particular individual among the shipbuilding executives who have testified that he deliberately and knowingly approved of financing a lobby to defeat the reduction of naval armaments. But that is exactly what the shipbuilding companies did. Whether one can believe that these experienced and high-salaried executives expected to get nothing but information in 1927 from the same agent whom they had employed in 1926 to spread propaganda in favor of appropriations for the building of a merchant marine, will depend largely upon one's natural credulity. The personal blame can be placed later. What is now known is that a lobby secretly supported by the shipbuilding companies assisted in bringing about a failure of the Geneva conference for the reduction of armament.

Desperate Need for a Red Herring

QUITE as interesting as the facts of the Shearer episode is the use which the big-navy press has made of it. Evidently embarrassed, as they could scarcely fail to be, they have at once raised an uproar about the "pacifist lobby" which is alleged to be laboring to break down the "national defense." Mr. Arthur Sears Henning, for example, able correspondent of the Chicago Tribune, sandwiches a four-line reference to Mr. Shearer and the shipbuilding companies between half columns of denunciation of Mr. Wickersham and of Frederick Moore's book, "America's Naval Challenge," and of the Federal council of churches and the Garland fund and the Church peace union and the National council for the prevention of war, all of whom and which are alleged to be guilty of "pacifist propaganda." The desperate need of a red herring to drag across the Shearer trail is revealed by these childishly elementary tactics. There is no parallel between the two kinds of lobbying. The dissimilarity is at two points, and both of the points are vital: first, the big-navy lobbying was secret while the peace propaganda is open; second, the big-navy lobby was supported by those who have a financial interest in the decision while the peace lobby is supported by those who have no private interest to advance. Lobbying is not, in itself, an illegitimate activity. It is an unflattering word for a proper and necessary process. The builders of war ships have as good a right to lobby for more ships as the wool growers have to lobby for a tariff on wool. The issue is not one between pacifism and militarism. It is between honest and dishonest methods of influencing public policy. So far, to the best of our information, there has been no secret and self-seeking peace lobby. Until some evidence of one is presented, not all the howling about "pacifist propaganda" can divert attention from the sinister fact that a naval lobby has been operating, both in Geneva and in Washington, upon which the light should be let in.

Practical Steps Toward Church Cooperation

IT IS not vain repetition to call attention again to a type of effort which is now being made to adjust the religious organization of rural, village and suburban communities to their needs rather than to perpetuate traditional divisions which have become all but meaningless to those most directly involved. The conference which is to meet in Des Moines, Ia., Oct. 10 and 11, under the sponsorship of the Community church workers and the joint committee, will be unique among religious conferences in that it will discuss not general principles but specific cases. That gathering will occupy itself with just two kinds of material: first, reports of the religious conditions and the human and financial resources of a number of communities in which there is evident need of some sort of readjustment of church organization; and second, a consideration of what can be done to meet the needs of these communities. To such a conference, it would seem, the denominational superintendents of the state should go in the most cooperative spirit, and doubtless many of them will. They are the people upon whom much of the responsibility rests for the actual success or failure of any plans for a more effective organization of religious forces. A similar conference to deal with conditions in western New York will be held in Buffalo, Nov. 7 and 8. At a date in November still undetermined, there will be a conference at Rhinelander, Wis., which will take up the problem of the pooling of home mission funds for promoting religious work in towns that are either overchurched or not churched at all. The fact that this question is being faced frankly and cordially by some of the denominational missionary executives is one of the most encouraging evidences of grace now visible in the field of home missionary work.

The Value of the Things That Are of No Use

DOUBTLESS it was a matter of no small gratification to the new president of the University of Chicago, Dr. Robert M. Hutchins, about whom the most widely advertised fact has been that he is only thirty years old, that within two weeks after assuming the duties of his office he was able to announce a gift of a million dollars to the university. Million dollar gifts are not so rare as to demand editorial commemoration, but it is more than a little interest-

g that this gift is designated for an expansion of he department of fine arts. This university has of ecent years laid great emphasis upon scientific re-earch, and this donor has already given considerable ums for the promotion of scientific and especially edical education. And now a million for the cul-ivation of esthetic interests. There is no conscious-ess of incongruity, and no occasion for any such onsciousness, for there is no incongruity. There re still benighted ones who feel that there is such a isparity between the scientific and the religious in-erests that the same person can scarcely entertain oth. Why should there be such disparity, any more han between science and art? The attitudes are not dentical, but they are mutually consistent. Both—ll three, in fact, science, art and religion—are essen-ial to the completion of the well rounded man. With new building for the fine arts thus provided for by he gift of Mr. Epstein, and the ground recently leared for Professor Breasted's magnificent oriental useum, with its anonymously given fund of nine illion dollars for building and endowment, it ap-ears that, in spite of all the immediate practicalities f medical and scientific research, a university may till be considered as a place which devotes no small art of its energies to the beneficent task of teaching —in Lowell's paradoxical phrase—the things that re of no use.

War as a Breeder Of Revolution

ATTENTION has been called to the fact that there was never a war in which generalship layed so small a part as in the Great War. That ar was not decided by victories on the field. It was ecided by starvation and revolution—but especially y revolution. The war bred the spirit of rebellion n both sides, but especially on the losing side; that s the chief reason that it was the losing side. Morale roke down; loyalty lapsed; the old patriotic willing-ess to die for the fatherland gave place to a very ecided unwillingness to die for the favored few who eemed to be the only possible beneficiaries of victory. t was revolution in an extreme form which took Russia out of the war. There is reason to believe hat the soldiers of both France and England expe-ienced some slipping from their traditional dis-ipline. The communistic outbreaks in Italy imme-diately after the war and the violent anti-militarism gainst which fascism fought with equal violence in-dicate how deeply Italian morale was undermined. But Germany and Austria were fairly overwhelmed with revolution and the collapse of the old national organizations in the rear determined what happened t the front. There was a collapse of loyalty at the front too. One observer, commenting upon this al-most universal breakdown of the old military spirit of unquestioning obedience even unto death, ascribes it to the fact that the armies were directed by general staffs whose members were safe behind the lines. No officer of high rank on either side was killed. It might almost be said that none missed a meal or slept on a hard bed. Well-fed, well-paid, safely housed men sent orders to poor cootie-infested, mud-caked, often under-fed men to go over the top. So far as the high command was concerned, the order was not "Come on!" but "Go!" And after a while even the dullest intellect in the trenches began to lose faith in a war which was so comfortable and safe for those who issued the orders and so utterly disastrous for those who obeyed them. Read "All Quiet on the Western Front"; or read "Schlump," the story of another German soldier. Not a glimmer of patriotism in either of them. Little wars have become impossible because the world is too closely knit together. Big ones have become equally impossible because modern warfare is a breeder of revolution. The revolt against war is not the result of pacifist propaganda; it is the result of war.

Broadway, the Slang Capital of the World

ALMOST simultaneously with The Christian Century's recent observations on the subject of slang, its origin on the vaudeville stage rather than from the soil, and its general worthlessness as a source from which to expect any permanent enrichment of the language, a writer in Vanity Fair was stating some facts confirmatory of at least a part of that judgment. The birthplace of most American slang, says this writer, is the region from Thirty-fourth street to Fifty-ninth street and from Eighth avenue to Sixth avenue, in New York. "Broadway is the slang capital of the world because its inhabitants have never studied English." The average member of the show business, more interested in developing a specialty or a personality that he can turn into ready money than in getting even a meager education, creates slang as a way of escape from the verbal limitations imposed by his own ignorance. The writer who makes this damaging admission still holds to the popular legend that large numbers of the respectable words of today were slang when they were young. But not many were; and not that kind of slang. There is no risk of error in saying that no language was ever notably enriched from that source. The popularity of current slang is merely the tribute which imitative weak minds in the gallery and the pit pay to flippant ignorance on the boards. There is nothing in it.

An Ambitious Project in Religious Drama

AN adaptation of drama to religious purposes on a somewhat more extensive scale than has heretofore been attempted is being inaugurated by a Los Angeles church. The minister in this case, Dr. Sheldon Shepard, was formerly director of dramatics in Pomona college. The church is the White church at

Hoover and Alvarado streets. The church has a little theater in connection with its building. The distinctive features of this enterprise are that professional talent is to be employed, and that the dramatic presentations are to take the place of the regular Sunday evening services. It is announced that special attention will be given to the production of plays by local authors. It is to be taken for granted that, in such a program as this, the term, religious drama, will be extended to cover a much wider field than the mere dramatization of biblical incidents. This would certainly be the case. One of the chief hindrances to the development of a religious drama of genuine vitality and practical value has been a tendency to limit it to the presentation of episodes from Bible history, a thing that is, of course, excellent and useful so far as it goes but falls far short of exhausting the possibilities. Just as there are other kinds of useful and edifying sermons besides expository sermons, so the use of drama for the inculcation of those ideas and the stirring of those emotions which may be called truly religious cannot confine itself to the representation of biblical scenes and characters. It is obvious that such a program as that which is being projected at the White church is possible only in churches which have exceptional resources, both personal and material, for work in this field. It is a thing that cannot profitably be done at all unless it can be well done, with adequate artistry as well as religious sincerity.

The Episcopalians and Christian Unity

IN NO GROUP of contemporary churchmen has the idealism of Christian unity found more persistent and potent expression than in the Protestant Episcopal church. In conjunction with the efforts of the mother church of England, it is no exaggeration to say that the Episcopal communion has been the originating source of most of the discussion of church unity which has appeared from time to time during the past half century. The only possible competitor in the United States for this honorable preeminence in talking about Christian unity is the Disciples denomination. But the Disciples have not produced statesmen of unity, prophets whose voices were heard beyond the bounds of their own fellowship—not at least until Dr. Peter Ainslie appeared on the horizon! Nor have they produced a literature expressing their corporate passion for a united church —that is to say, a literature commanding attention in the general church. In keeping their Christian unity talk too much to themselves the Disciples face the peril of an *ingrowing* conviction, a conviction which merely feeds on itself.

Episcopalians, on the contrary, have not been content merely to nurse a conviction about unity. From the announcement in 1886-1888 of the Chicago-Lambeth Quadrilateral as a proposed basis of reunio down to the World Conference on Faith and Orde at Lausanne in 1927, it has been due chiefly to Episc pal (or Anglican) initiative that the problem Christian unity has increasingly challenged consider tion by the best minds of all the churches. It is na ural and logical that it should have been so. Hi torically, many of the Protestant sects sprang fro the bosom of the Anglican church. Hence the co cept of church union naturally presents itself to he thought in terms of re-union—the mother's longin for the recovery of her broken family.

More than any other Protestant body the Anglica church has cherished and magnified the sense of hi toric continuity with the church of pre-reformatio days. Its break with the ancient order was less ra ical, less abrupt, than was that of the Church of Sco land, the Lutheran church, or the separatist sect Inevitably, therefore, the group consciousness of th more thoroughly "reformed" churches has alway emphasized the historic break, the new departure while the Anglican communion has tended to em phasize the elements of continuity and identity wit the historic church. In modern times this emphasi has become especially marked, being the ground upo which the Anglo-catholic movement rests its claims This movement rejects the Protestant character o the Anglican church and moves Romeward in all re spects short of an explicit acceptance of the papacy Its extreme wing gives evidence of willingness even t accord the pope the primacy which he claims.

With the factional struggle now going on inside the Anglican communion we are not at the momen concerned; our interest is in the Protestant aspect o the Episcopal church and its approach to other Pro estant denominations on behalf of church unity.

The rock on which all Episcopal overtures fo unity up to date have broken is the question of orders involving the historic episcopate. The Anglican com munion conceives itself as the custodian of a specia heritage which it earnestly desires to share with al Protestant groups. It is unable to envisage a united church except through the appropriation of this heri tage by all other churches. Or, perhaps more pre cisely, the Episcopal church is unable to envisage itself entering into a union with other Christian groups by the sacrifice of this historical heritage of which it is the sole custodian among Protestants. It is a natura feeling. It is not quite like the feeling of Baptists, for example, with respect to immersion-baptism. Con ceivably the Baptists might waive their dogma o immersion, and participate in a united church whose mode of baptism was optional, in faith that "the truth" would surely make its way until immersion should in time become the sole practice of the whole united church. But Episcopalians could not tempor ize in this way with their dogma. The *historic* epis copate cannot be waived without being lost. If the succession is momentarily broken it is forever broken Thus the positive conviction which Episcopalians hold as to the episcopate is reinforced by an emotion o

magic, akin to a taboo. If the episcopate is tampered with, its reality is imperiled. So long, therefore, as other Protestants refuse to accept it, there appears to be nothing for Episcopalians to do but to cling to it, at least until they shall be convinced that the peculiar values which they have imputed to it are not there.

What is the conventional apologetic which Episcopalians make on behalf of the historic episcopate? In the controversy that has been waged over it, the claims of its defenders are somewhat as follows: First, that it is of special divine origin. Second, that only in the administration of the sacraments by a priest ordained within the succession can grace validly and really be conferred. Third, that the historic episcopate invests the church with a unique sacramental character. Fourth, that it preserves historical continuity. Fifth, that it has unique and exclusive power to ordain priests.

These are the typical claims made for the historic episcopate by Episcopalians. Not all Episcopalians would emphasize each claim in the same way. Some would reject the special divine origin altogether. Some would qualify the claim as to the mediation of divine grace. Some would modify other claims. Episcopalians are a various minded people, and upon not one of the above points does the church itself make authoritative pronouncement. Our purpose in setting them down is not to reject them—though we do reject them all—but to draw attention to what we hold to be the chief desideratum in the overtures of Episcopal churchmen for a united church, namely, a new apologetic for episcopacy. The old apologetic for episcopacy is obsolete and sterile. It is utterly hopeless to win the mind of the new age even to consider the arguments which could be adduced in support of the five claims mentioned above. Those claims all grow out of a thought system whose presuppositions are no longer relevant.

Concerning the divine origin of the episcopate, that is, its establishment by Christ, there is not only no evidence to support it, but it seems incredible that the Jesus who has emerged from our modern study of the Gospels could have even been interested in such a matter.

Concerning a sacrament administered by a non-Episcopal celebrant, all the a priori logic proving that it cannot be valid weighs but as dust in the balance against the simple, irrefutable fact that it *is* valid. The Episcopalian and Roman Catholic receive through the sacrament of the eucharist nothing—absolutely nothing—that the Presbyterian and Baptist do not receive.

As for the sacramental character of the church deriving from the episcopate, the claim is altogether fictitious and subjective. The Anglican church is no more sacramental in character than the Methodist or Disciples churches. It may be more reverent, more dignified; its ecclesiastical manners may be more worthy of the holy business religion is engaged in, but there is no respect in which the characteristic and essential function of these churches is less sacramental than that of the Episcopal communion. It is uncharitable and unchristian to claim otherwise.

The fourth point mentioned above is the claim that the historic episcopate preserves the continuity of the church with its long past. The form in which this argument is put usually seems to imply that if you do not have the episcopate you do not have any historic continuity, that the episcopate, being continuous, brings historical continuity with it wherever it is received. This, of course, is ridiculous; but if the claim does not mean just that, it is difficult to make out what it does mean, apart from the obvious fact that the acceptance of the historic episcopate does put you in the continuity of the historic episcopate. Certainly it cannot be denied that all our churches have continuity with the past—those that broke historically with certain organizations and practices as well as those that conformed. The "break" is just as much an evidence of continuity as is the conformity. The Anglican church broke with the papacy—did it therefore lose its continuity? Continuity is an objective fact. It is inescapable. You have got to have it whether you want it or not! The Episcopalians have no more continuity with the past than have, let us say, the Congregationalists or the Mennonites. If the Mennonites and the Congregationalists should accept the historic episcopate it would add not one jot or tittle to their historic continuity. This argument for the historic episcopate rests upon confused thinking.

Finally, the Episcopal church appeals to other communions to accept the historic episcopate in order that their clergy may function as priests. This view which differentiates the priestly function from the prophetic and didactic functions of the clergy and derives the authority for the priestly function from the historic episcopate while conceding the validity of other ordinations for the other functions, has been defining itself in the Episcopal mind more and more explicitly of late. It came to definite expression in the pages of our able contemporary, The Living Church, in a generous review of an editorial in The Christian Century of May 15, 1929. Our editorial was entitled "A Call for Priests," its thesis being that the new Christian ethic which is emerging in our time waits for its realization upon the reconstruction of Christian worship. This, we said, is essentially a priestly task, the development of a cultus by which the social gospel may be bodied forth in the liturgies of religion so that the social imperative may be related explicitly to the will of God.

The Living Church declares that this not only "sounds a new note in Protestantism," but that it furnishes "the key to Christian unity." Our prompting to dwell upon the many points of agreement indicated by the finely appreciative comment of our journalistic neighbor must be repressed while we point out what seems an indubitable fallacy in its reasoning. Its editorial says:

> If the united church is ultimately to have a ministry of priests, as well as of bishops and deacons, why could not their "ministers" accept a supplementary ordination as "priests"

without in any sense reflecting upon the spiritual efficacy of their previous "ministry"? Reordination which confers no new gift is properly rejected by them. But if bishops are, in future, to ordain "priests," why should not the present ministers also voluntarily accept that priesthood for themselves now?

We know now that it was not the historic episcopate that we should have asked the Christian world to accept, but the historic three-fold ministry. It was the lack of the priesthood more than that of the episcopate that was, and is, the chief lack of Protestant ministries; and an episcopate empowered to ordain priests, which none of the current Protestant ministries claim to do, is a very different episcopate from one empowered to create "ministers" wholly on a par with those now created by the Presbyterian and Methodist practices.

Committed, then, as is The Christian Century, both to the desirability of the priestly function and to that of unity in the church, we believe that our contemporary will shortly see what an intimate bearing the two subjects have to each other.

The Christian Century plainly sees that the exercise of the priestly function has a direct relation to the problem of Christian unity, but it fails utterly to see any necessary relation between the priestly function and the historic episcopate. Why should not the priestly function be exercised by Presbyterian or Methodist clergymen? As a matter of fact, it is exercised. They are just as truly priests as are Episcopal clergymen. What priestly function do the latter exercise which the former do not? Where does The Living Church get the idea that the Protestant ministries are not empowered to ordain men to exercise the priestly function? Is there a Presbyterian or Methodist minister in the land who conceives his ministry in terms of the prophetic and didactic functions to the exclusion of the priestly function? And if, as our neighbor admits, the Protestant system is competent to empower a clergyman to be a prophet why is it not competent to empower him to be a priest? Does a priest belong to a higher order than a prophet? What is there in the historic episcopate which gives it a monopoly of the right to create priests?

The Christian Century's "Call for Priests" applies no less to the Episcopal church than to other churches. The Episcopal church needs the new priest as badly as the Presbyterian church needs him. Perhaps the priest of the new age will find his hardest task in the Episcopal communion whose worship system will resist reconstruction more firmly than the less elaborate and proud liturgies of other Protestants.

The entire conception of the historic episcopate as an authoritative institution offering something which the church cannot avail itself of in some other way, is unfounded. The episcopate is authoritative and effective because it commands the assent of those concerned. It governs because it has the consent of the governed—just as all Protestant systems do. And it ministers grace because those who accept it look to it for grace—just as all Protestant systems do. It conveys no grace or gift or prerogative which non-episcopal systems do not, or may not, convey. It is a primary condition of progress toward Christian unity that this fact be emphasized and candidly recognized.

What shall we say, then? Should Episcopalians abandon the episcopate in the interest of Christian unity? By no means. But let the episcopate be presented to the Protestant world with a new apologetic. Let the untenable ground of authoritarian superiority be abandoned and let us talk about the episcopate in terms which mean something to the modern mind. In the sixteenth century the Anglican church cut off the head of the historic episcopate in renouncing the papacy. Against the claims of Rome it insists that it has kept the essence of the episcopate, despite its rejection of the supreme authority by which the institution was historically perfected and maintained. In its approach to Protestantism it undertakes to lodge authority for the episcopate in the bare fact of historicity.

But historicity is no proof of authority. Let Episcopalians now abandon this obscurantism and present the episcopate as the best form of organization for a united church. We have had no discussion of the intrinsic merits of the episcopate as compared with other types of church organization. Here is a legitimate and promising field for conference. We suggest four theses upon which Episcopalians can approach other Protestants with hope of eliciting a genuine and enlightening discussion:

1. If the Christian religion is to organize itself on a large scale, as a united body, the episcopate (or if you will, the three-fold ministry of bishops, priests and deacons) will contribute more to the stability and competence of that organization than any other form of church government.

2. Through the Episcopal system the principles and values of democracy find fuller, more flexible and more stable expression than is afforded by other systems of government.

3. The *maximum* value of the sacraments depends upon their administration by a clerical order set apart from the laity by an established procedure and a common consent which invests the celebrant with a symbolic significance above and beyond his personal character.

4. The purity and dignity of this clerical order can best be maintained by the order itself, rather than by the sharing of control with the laity, as in the Presbyterian system, or by the exercise of full control by the laity, as in the Congregational system.

Each of these theses leads directly to a live issue. Their discussion in the spirit of genuine inquiry and Christian charity would lift the controversy over the episcopate out of the vacuum into which the authoritarian point of view draws it, and would invest it with reality. After all, these theses—and our phrasing of them is only tentative and suggestive—reflect the actual differences among Protestants on the question of Order in the church. Non-Episcopalians imagine that their systems are more consonant with democracy than the Episcopal system. Baptists, Disciples and Congregationalists imagine that their system is the last word in democracy. The Christian Century would join with Episcopalians in disputing

his claim. Perhaps on other points Episcopalians would be surprised to find allies where they least expect to find them.

At any rate, the Protestant mind will not be interested in any more Lausannes. But if Episcopalians sincerely believe that the episcopate which they have inherited possesses, apart from its alleged authoritarian character, a genuine pragmatic value for the fullest functioning of religious organization, the time has come for them to say so and to say why.

Wandering about Russia

(EDITORIAL CORRESPONDENCE)

Salzburg, Austria, August 26.

WHAT is traveling in Russia like? I have been asked that question so many times that I am going to devote this letter—the last one in which I deal with our Russian experiences—to its answer. Apparently, many people regard a trip to Russia as about on a par, in difficulty and adventurousness, with a trip to Tibet or to the sources of the Nile. That it is much like travel anywhere I hope that an account of our journey, which crossed European Russia from the Baltic almost to the Caspian, will show.

We entered Russia by way of Riga, traveling in a sleeping car which, although understocked with sheets and blankets, was indubitably a sleeping car. We reached the border early in the morning, and might have experienced considerable difficulty in passing through the red tape which flourishes there had not our leader, Sherwood Eddy, displayed a letter bearing the magic signature of William E. Borah. At that, the portals swung wide.

Our journey to Leningrad was without incident, save for some minor excitement which I provided by taking a photograph of the train on which we were riding. It was a rather heterogeneous train, starting out with a wood-burning locomotive, followed by our sleeper, then ordinary third-class coaches, and finally tapering out in a long string of freight cars. I thought that a picture would make an acceptable souvenir, but my act in stepping out on a station platform and making the exposure seemingly aroused the authorities. At any rate, three times after that, as the train stopped at other stations, police officers appeared to demand the name of the miscreant who had taken the picture; why he had taken the picture; and considerable other information that is doubtlessly reposing now in the archives of the G. P. U.

The incident, trivial as it was, proved part of a situation that we found all over Russia. It was an example of the sort of thing a nation does when it considers itself in a state of war. Wherever we went, we were always running into manifestations of the same nervousness, the same incessant surveillance, the same innumerable restrictions and foolish regulations. For instance, it proved impossible to keep a window in a railway car open while a train was crossing a bridge. Sailing down the Volga, as we approached the great railway bridge at Syzran, every passenger on the boat was herded off the decks into a closed cabin and kept there until the bridge had been left behind, lest one of us throw a bomb to wreck the structure towering above as we passed under it. When I say that this would be exactly as easy as it would be to wreck the Brooklyn bridge with a bomb tossed from the deck of an East river ferryboat, the Russian state of mind can be appreciated. It is the same state of mind that America was in during the spy mania days of the war.

Leningrad is a distressing city to visit. An artificial production in the first place, most of the life seems to have gone out of it. Stucco fronts have been dropping off brick buildings since 1917; streets have gone without repair since 1914; windows haven't been washed since goodness knows when. Our party was housed in a hotel that had evidently been built to accommodate the gayest parties of the old regime. Our room was large enough to cut up into half a dozen American hotel rooms. Enormous mirrors, beginning to lose their quicksilver, hung from every wall. The furniture was covered with delicate brocade, mostly in tatters. An odor of disintegration seemed to permeate the place. And that was true of the whole city.

Leningrad is still a great place for the sightseer. Some of our party seemed most impressed with the Ermitage gallery or the Winter palace. Some were most moved by the treasures of the great library—particularly by the sight of the Codex Siniaticus, the world's oldest manuscript of the gospels. As for me, I confess that the thing in Leningrad I will remember longest was that plain little whitewashed room in the Smolny institute in which Lenin lived and planned and gave his orders during those October days and nights in 1917 when he struck for power. It is about as Spartan a room as could be imagined. About fifteen feet each way, it has but one window, a table, four or five chairs, and a stove. Across one end a wooden partition has been built. In the narrow cubicle behind this are two iron cots. That is all there is, yet in this little chamber the most tremendous revolution of our time—perhaps of all history—was brought to pass.

Moscow is a night's run from Leningrad, on a much better train than the one from Riga. Trains in Russia are amazingly long, and all crowded to the limit. The government fosters travel, making third class fares so low that the ordinary Russian can go anywhere at a cost, including meals, of only about two dollars a day. Almost everything else in Russia is terribly expensive. Shoes are fifteen dollars a pair, and up. Neckties I found to be four dollars and up. Suits, of the shoddiest sort, forty-five dollars and up. Food is high; there are bread lines in every city. Taxi and droshky fares are the highest in the world. But travel (third class) is cheap. The result is that all

Russia seems on the move. In Leningrad we met a party of young fellows from Turkestan being conducted through the Ermitage gallery. And we found such travel to be commonplace.

In Moscow you come into a different world from Leningrad. Things are being fixed up. Windows are washed. The stores are stocked. There are many impressive new buildings. The crowds in the streets act as though they had an interest in life. There is hustle and drive in the air. Our eight days in Moscow were crowded. We fitted our plans into the outrageous Russian system of eating—breakfast at 9; then sightseeing until 4; then dinner; then interviews with Russian leaders and observers of various sorts; supper some time after 9, and bed some time after that, depending on the departure of the last person to be interviewed for the day. The Russian, at least in the cities, is a night bird.

Sightseeing in Moscow consists mainly, outside the inevitable trip through the Kremlin, of trips to soviet institutions. One does not blame the soviets for wanting to show off their children's homes, their peasants' homes, their prisons, their parks, and all the other social agencies they have multiplied. Theory and practice in many of these are worthy of careful study. Our party missed two of the city's most advertised sights. The shrine of the Iberian virgin, which stood on a gate leading into the Red Square, had been removed by the government the week before we arrived. The famous inscription, "Religion is the opium of the people," by which the communists sought to counteract the influence of the shrine, was still there, but the shrine was gone. Moscow newspaper men argued among themselves, inconclusively, as to whether the removal had had any perceptible effect on public feeling. And Lenin's tomb was gone. The temporary wooden structure is being replaced with a stone tomb of the same design. Lenin's body is somewhere in the Kremlin, but we did not see it.

The pleasantest part of our stay in Russia was our trip down the Volga. From Moscow to Nizni Novgorod is a comfortable trip by rail. There our party boarded a fine river steamer, the Chicherin, and started on its way toward the Caspian. The Volga is strongly reminiscent of the Yangtse. There is generally a flat plain on at least one side, with a sand bank at the water's edge; sometimes there are hills or rolling country opposite. River traffic seems heavy; not only are there innumerable tankers and freighters, but great rafts float with the current, the huts upon their decks often housing several dozen people.

In many ways, the cities along the Volga are even more interesting than those in western Russia. A professor in the university at Kazan reminded us that that institution had long been regarded as "the last intellectual outpost of the west in its struggle with the east." But there were many signs in Kazan, which is now the capital of the Autonomous Tartar Republic, that the struggle has on the whole favored the east rather than the west. The city bears a semi-oriental air, which it probably has borne ever sinc it was founded by one of the generals of Genghi Khan. Soviet guidebooks would doubtless triple-sta the university, since it was there that Lenin and hi brother studied, until the older boy became impli cated in a terrorist plot and was executed, and th younger was expelled for revolutionary activities. noticed also, on the outskirts, an institution labele as the "Eugene V. Debs Children's Home."

Samara is almost frankly of the orient. The deser comes up to its edge; as you pass along the street you may see camel trains resting inside Samara court yards. Samara was the center of the great famin eight years ago; about a third of the population ar said to have perished; blood-curdling tales are tol as to what happened while the famine was at it worst. But there are no signs left of that awfu catastrophe. Today the city, while as squalid as an oriental city, seems prosperous and busy.

Our journey down the Volga stopped at Saratov a day and a half from the river's mouth. Saratov i an unusual place. It is the center of the Autonomous German Republic, another of the small, semi-inde pendent units within the U. S. S. R. whereby the soviets are attempting, with considerable success, to deal with the problem of minorities. Some time dur ing the reign of Catherine the Great that imperial lady brought a colony of Germans all the way across Russia to this district on the lower Volga. There they settled, and there they have remained. They have retained their German language, their Lutheran churches, and their social customs, in much the same way that the French in Canada have. I do not think that these industrious German farmers are very happy under soviet rule, for the soviets inflict terrific taxation on all farmers who show ability to prosper as independent landowners. But it is an interesting experience to find a German republic flourishing in the center of the Russian soviet union.

Travel on the Volga river boats is not merely a matter of sightseeing, enjoyable as that is. Somewhere en route we picked up a troupe of young communist actors, who turned the main dining cabin into a theater. The actors were themselves well worth watching, but I found it even more interesting to watch their audience. These came crowding in from all over the boat—men, women and children packing into the available space with that intense gregariousness which seems to mark most Russians. Most of the songs and sketches had political significance. One in particular, which showed the folly of the attempts of young city communists to reconstruct a village along soviet lines without having a knowledge of peasant conditions or psychology, was intensely appreciated by the crowd. But the main sketch was a long, violently sung and recited declamation in praise of the Red army, telling of its glorious achievements in the past and prophesying its victories in the future.

From Saratov to Moscow, and from Moscow to Warsaw, the railway accommodations are good. To

sure, the roadbeds are of sand, so that the traveler comes well coated with grime before reaching Warsaw. But the sleeping car equipment is about the same as elsewhere in Europe, and if the traveler has observed all the regulations there is no more difficulty in making this trip than in crossing any one of a half-dozen other closely guarded European borders. I introduce that "if" because we met one American girl who, after visiting friends in Russia, was turned back at the border and held for three days because she had failed to secure an exit visa. Her experience was the harder because she understood no Russian, and it was more than a day after her detention before the authorities were able to find a communist who spoke enough German to explain to her why she was being detained. But barring unfortunate mishaps of that sort, there is no reason why the American who wants to see Russia should not do so with a minimum of discomfort and at very reasonable cost.

PAUL HUTCHINSON.

Small Sins and Great

A Parable of Safed the Sage

THERE came unto me a man who complained, saying, I am a most Unfortunate Man. My Faults are few and my Faults are small.

And I said, That may indeed be a misfortune.

And he said, I had not finished.

And I said, Are thy Virtues also Small and Few?

And he said, I am not come to talk of my Virtues. I am blamed for my Small Faults.

And I said, Jonathan the son of Saul took only a little Honey on the end of a Rod, and it enlightened his Eyes, but Saul said that he should die for it.

And the man said, Yea, but that was unjust and the Army would not stand for it. Now as I say my Faults are small; but I am blamed for them by people who have done or even praise Greater Faults in Greater Men.

And I said, my old friend, Alexander the Great, was much troubled by a Pirate named Dyonides. And after the Pirate had spoiled Many Ships, Alexander sent out his Law Enforcement squad, and went forth and captured Dyonides and sent him to the Police Station, and next morning had him up on the Carpet. And Alexander said, Why art thou Violating the Amendment and the Law? And Dyonides said, I must apologize, not for what I have done but for having done it on so small a scale as to incur the Royal Displeasure. For I with One Ship commit Piracy, and thou with a Navy of Two Hundred Ships dost go forth and Shoot and Slay and Burn and Pillage, and they call me a Pirate and thee an Emperor. I affirm unto thee by Hercules that if Fortune were Favorable unto me, and the gods as extreme against thee, I should be a Better King than thou, and thou a Worse Thief than I. And Alexander said, These are High Words of thine, and, by Hector, I believe thee. Whereupon Alexander made Dyonides commander of Many Ships and he won High Distinction.

And the man who spake unto me said, Dost thou then recommend that a man cease from Small Sins and commit Large Ones?

And I said, I would not go so far as that in either direction. I would advise a man to desist from Small Sins, which get him nowhere and are most Annoying unto God and man. I do not advise that he commit Great Sins. But there have been Great Natures who were men of Great Faults and of Mighty Virtues; and even among sinners I think that God despiseth a Piker. And this may be one thing in which God and the Devil agree.

VERSE

The Scoffer

HE CRIED out at the creeds; they were
For fools to mumble; faith was dead.
He is a great philosopher
Whose wisdom may not be gainsaid.

But ah, last night I saw him stand
Beneath a fragile crescent moon
While soft a thrush on sea and land
Poured forth a starlit tune.

And in his still, enraptured gaze
A creed was written unaware—
Delight in beauty that is praise,
Reverence for beauty that is prayer.

MARY SINTON LEITCH.

The Perfect Tribute

NO DOUBT he found the people's darkened jeers,
The rending scourge, the jagged pathway, hard;
But now at last after so many years
He has received exceeding great reward.

Unheeded would have been the hammer blows,
The crown of thorns crushed down with savage laughter,
Could he have known the Stock Exchange would close
In honor of his death, some centuries after.

KENNETH W. PORTER.

Clues

THE wonders of the earth, the stars, the sea—
They are of God's full glory merely hints:
The lily and the rose, the leaf, the tree—
These are no more than his faint fingerprints.

MARY S. SMITH.

Religious Drama in England

By Fred Eastman

Oxford, England, September 10, 1929.

RELIGIOUS DRAMA grows apace in England as well as in America, and there is much that each country may learn from the other's experience. In this brief article I shall mention only the outstanding characteristics of the movement as I have seen or heard of them while spending the summer in England. The first of these is the formation of the Religious Drama Council of England; the second, the Canterbury Festival of music and drama; and the third, the nature and method of the plays in use in England.

Religious Drama Council

A famous layman—Sir Francis Younghusband, explorer, author, mystic—heads the council. He was elected less than a year ago at a conference of the various denominations and other religious bodies which had been using drama in their work. The moving spirit behind that conference was Mrs. Olive Stevenson, a quiet, wise, and self-effacing secretary of the Congregational Women's guild. She had seen how the churches had been taking up drama increasingly in the last few years not as a revival of an art which had had its birth (or second-birth, at any rate) in the English churches of the Middle Ages, but as a means of ministry to the emotional and spiritual life of the present generation. Each church was working alone and struggling with all sorts of problems of play-choosing, direction, staging, lighting, costuming, etc. She felt that they would get on better if they could work together instead of alone. Hence the conference. Sir Francis's own interest in religious drama has grown partly out of his observations of the use of drama either for or against religion in Russia, China, and India, and partly out of his familiarity with the excellent work of the amateur dramatic societies of his home village of Westerham in Kent. With him the conference elected fifteen others, mostly laymen and representative of the best culture of the major denominations of England. Leading members of the theatrical profession, including Miss Sybil Thorndike, Miss Lillah Macarthy, and Sir Frank Benson, report themselves enthusiastic over the council's formation and eager to cooperate with it.

"Our aim," said Sir Francis, "is to encourage the production of plays with a definitely religious motive, which embody religious truth and stimulate religious sentiment. Some will be produced in parish halls, others in school houses, and still others in churches. The council will not produce plays itself but will act as a center of reference for the different church bodies and will assist in suggesting suitable plays and the best methods of producing them."

To achieve this aim the council proposes to arrange for the publication of a handbook of religious drama, to provide lectures on the subject, to invite dramatic writers of the first rank to write religious plays, and to encourage the formation of a school for the writing and production of religious dramas. At this writing committees are at work on these projects.

On August 19 I made a pilgrimage to Canterbury, arriving at the ancient cathedral at twilight and simultaneously with the ghosts of St. Augustine, King Canute, Thomas à Becket, the Black Prince, Stephen Langton, Christopher Marlowe, Charles Dickens, and the other rare spirits who make a nightly tour of the old cloisters. They hovered close for the next five days, for the nave, the chapter house, the gateways, and the cloisters all echoed the notes of music and drama such as no ghost could resist. A splendid orchestra, a picked chorus of three hundred voices (chosen after keen competitions), and a fine body of actors combined with the help of the British Broadcasting company to give England a feast she will not soon forget.

A word about the history of this festival. Dr. G. K. A. Bell, until a year ago dean of the cathedral, inspired its inception. He acknowledges his debt to the annual festival at Salzburg which for a whole month each year furnishes Germany with a most impressive program of music and religious drama. But his intention has not been simply to imitate the Salzburg festival. Rather it is a desire to rekindle the life of the spirit and to stimulate the imagination of the present generation in England to create beautiful things. Last year at Whitsuntide he made an experiment of this nature. He asked Mr. John Masefield to write a play, "The Coming of Christ," that could be enacted in the nave of the cathedral itself. Mr. Masefield complied. Mr. Gustav Holst wrote the music for the play, and Mr. Charles Ricketts designed the costumes. The vision of these three modern artists was then interpreted by the men and women of Canterbury in the cathedral. The success of the whole thing was so great that it was decided to enlarge the scope and character of the effort this year. Hence the festival.

Outside Artists Contribute

Of the music only a mention may be made since this article must limit itself to drama. Heretofore festivals of this general nature have confined their music largely to oratorios and other selections written especially for church production. This festival, however, did not ask whether or not a piece had been written for church production. It called in artists from outside the churches and invited them, as the London Times put it, "to join their art whether dance or music with that legacy of beauty which the church has inherited from its medieval ancestors."

And so the orchestra gave us not only some of the best loved works of Bach, Handel, Mozart, Beethoven, Schubert, Brahms, and Dvorak, but also the creations of English composers including Percy Godfrey and Gustav Holst.

Aided by Artists of the Theater

Less courage in departing from the conventional was shown in the selections of the dramas. They were two—Christopher Marlowe's "Dr. Faustus" and the old morality play, "Everyman." Each was given three times, the former in the chapter house, the latter on a simple stage constructed just outside and across the west front of the cathedral. Both plays were presented by the Norwich Players of the Maddermarket Theater, Norwich, under the direction of Mr. Nugent Monck. In accordance with the custom of these admirable players the names of the actors were not given on the programs. Here as in the music the cathedral invited artists of the theater to join their art with the feast of music and poetry sponsored by the church. But here the similarity with the musical numbers ends, for no modern play and no modern author was represented. Whether this was from lack of courage or lack of knowledge I do not know.

Of the two plays, "Dr. Faustus" proved much the more gripping. There is life yet in the old story of the doctor who sold his soul to the devil, spurned every opportunity to repent, rode through all the danger signals, and finally was claimed by the fires of hell. Why "Everyman" was chosen is a mystery. It was in the beginning, is now, and ever shall be a dull, monotonous, and pious sermon parading as a drama. Twenty years ago it interested some church people who welcomed anything in preference to the routine programs of the churches in those days. But modern audiences walk out on it. A few did, even at Canterbury when given as well as it could be given and with the majestic cathedral for a background. Certainly in choosing plays the festival made no advance on last year's presentation of Masefield's "Coming of Christ."

Opposition to the festival developed as soon as its plans were announced. Someone who signed himself "A Vicar of Canterbury" sent broadcast to the press an open letter to the dean charging him with converting the cathedral into a theater and quoting Bible texts for his edification. But the newspapers as a whole stood loyally behind the idea of the festival and sent some of their best critics to review it. They gave it columns of editorial as well as news space, and when it was all over the London Times devoted some three thousand words to a sympathetic appraisal of its value and to suggestions for improving it another year. And here is the main suggestion it made (fancy it appearing in an American paper!): "The one idea which has found no direct artistic expression in the events of the week is the idea of worship. The omission has been regretted by some who are far from maintaining that a cathedral should be used for services only." Then followed three paragraphs of argument to the effect that in future years visitors to the festival should have the opportunity of receiving the stimulus of worship by the usual services as well as by the special features provided by the program!

Mystical plays dealing with spiritual truth in symbolic fashion, pageants historical and biblical, and propaganda plays in the interest of missions—these are the main types of dramas used just now in English churches and parish halls. Among the most popular of the mystical plays are those of Miss Creagh-Henry including "The Gardener," "Gold," and "The Way of Attainment," all short, simple, and easy to produce. Miss Mary Kelly, the leader of the Village Drama Society, has created and produced similar plays in her own village of Kelly, Devonshire, and has trained the rural population in religious drama for many years. The pageants and propaganda plays have been as varied and as prone to preachment as American ones, but the English have had this advantage in their pageants: their history goes back so many centuries and those centuries have been so rich in color and adventure that it would be a poor writer indeed who could not find material aplenty for a stirring pageant in almost any parish even if he confined himself to the history of the religious life of the community and the ebb and flow of the fortunes of the local church.

Laurence Housman's "Little Plays of St. Francis," short sketches dealing with the early disciples of St. Francis of Assisi, have been produced often, and they are full of imagination and not a little humor, but it seems that they are read more than they are produced—which is a pity, for a play is never complete without actors and audience.

Bible Plays

So far as I have been able to learn, there have not been any important attempts to produce Bible plays. Geoffrey Dearmer's "St. Paul" has just appeared in print and this may soon find its way to the stages of parish halls. It is a full length play but it seems to me lacking in the dramatic power that our own Mary Hamlin has put into her somewhat similar play "The Rock," so popular in American churches. I cannot help wishing that Mr. Dearmer had felt as free to use his own imagination in dealing with the Pauline material as Mrs. Hamlin did in dealing with the material about Peter. Instead, he follows almost slavishly the language of the Bible and presents Paul in the heat of the controversy over meats. He might well have interpreted in more modern and universal terms the essential struggle which Paul made. Twentieth century audiences cannot get excited over the meat-matter as Paul had it, but they might understand the conflict of a man against an institution or an outworn tradition.

On the other hand, Mr. Dearmer may well reply by reminding us of the experience which the Glastonbury Players had some years ago in England. They

put on an old nativity play and wishing to bring home to a modern audience the fact that it had a lesson for today they produced it in modern dress. They put Herod in evening clothes. They costumed the holy family as an out-of-work miner's family might be clothed. And they dressed Salome like a flapper. It was a brave thing to do—but the English audiences did not like it. To them it was as sacrilegious as to offer them cocoa at tea time! An American audience might have given an opposite reaction.

Professional or Amateurs

The most important difference between the English and American methods of production of religious dramas lies here: in England the major productions are by professional or semi-professional actors and directors; in America they are by amateurs of the congregation. An English church wishing to produce a drama of any consequence calls in a professional director and professional actors and boldly asks them to donate their time or to give it for a nominal sum. The actors have apparently been entirely willing to volunteer their services in the Christian cause. The result of this method is a more finished production. But it loses all the educational, cultural, and religious values which come to amateur actors trying to put themselves in the places of the play's characters and to interpret the message of the play. It loses, too, the special interest of the families and friends of the amateurs who always feel a stake in a production when one of their own is in it. Nevertheless, a finished production is a finished production. Moreover, the English method here enlists the cooperation of a group of artists which we often fail to touch. The professional players in America are nearly all concentrated in Chicago and New York and other large cities and the distances in our country would make it impossible for us to use them outside those cities, nevertheless in those cities we might work with them and they with us to mutual advantage.

America has been much quicker than conservative England to turn away from the old nativity plays and revived mystery plays and to seek modern plays of spiritual depth and power for church use. But a growing tendency toward the latter is apparent in England. Laurence Housman, in an address a few months ago, voiced this tendency and pointed the way toward a different type of play. "If you ask me how to come by religious drama," he said, "take anything in the present social system you believe to be wrong and unchristian, tackle it ruthlessly and uncompromisingly, as you think it ought to be tackled. Show it up, make it as modern as you like, as controversial as you like; and if you have the dramatic gift and your solution is a Christian solution, you have got religious drama. You ask me for subjects? War, capital punishment, the soul-destroying system of our prisons, sweated labor, prostitution, the hardness of heart of the self-righteous, the color problem—out of all these you can get religious drama."

This new motive in pageants and dramas is awakening. At Salisbury in June Mrs. Shiner presented upon the bishop's palace grounds a pageant entitled "The Keystone" depicting the growth of Christianity and its present conflict with materialism. But a more powerful and striking example of the sort of play described by Mr. Housman is now running in the so-called commercial theater. It is "Journey's End" by R. C. Sherriff. An honest picture of the spiritual struggles of a group of young men at the front, its effect upon the audiences which nightly jam the theater is not only overwhelming, but distinctly religious, for it sends them away with an inner determination that never again must this world engage in another war that will spill the blood of such men as these. And thank Heaven, the play has been so successful that sixteen companies are now presenting it in various parts of the world!

From England's experience the churches of America may well learn two lessons. First, the advantage of a strong central committee composed mostly of intelligent laymen to act as a clearing house of information and counsel—such a committee and with such a program as that described in the earlier part of this article. To be sure, we have our Federal council's committee on religious drama but since the publication of two volumes of selected plays some years ago it has apparently fallen into desuetude. It can be re-vitalized and put to work with a competent body of laymen as its nucleus. Second, we may learn to enlist the cooperation of the artists of the theater. If English churches can enlist the talents of Masefield, Housman, Holst, Ricketts, and Monck, why cannot American churches enlist our artists of equal rank? A fundamental sympathy with the aims and spirit of the Christian religion would be necessary, of course, but that is nearer than many suppose. As for actors, why should not an actor bring his talent to the service of the church as well as the singer his voice, and the organist his skill?

Lessons from Mutual Experience

From America's experience the churches of England may learn two lessons. First, the educational, cultural, and religious values of using the members, especially the young people, of the congregation to produce religious dramas. These values are often multiplied when the local group can arrange a series of exchange engagements with other local groups of other churches in a tournament of a dozen or more plays during a winter as was done in Chicago this year. Second, the British may profit by our experience in early casting aside the mass of pious plays of sweetly sentimental vocabulary and coming directly to plays that mirror the struggles of the soul and the beneficent power of religion in contact with the sufferings of humanity. Such plays vitalize both actors and audience with a sense of spiritual reality. In the long run, the thing that makes a play religious is not having the characters talk about Christ, but having them do Christlike deeds and reveal divinity of character in the storm and stress of life.

Erotic Hymnody

By Shelton Bissell

THERE IS NO NOVELTY in a discussion of this theme. If it is not time-worn, at least excellent and adequate spade-work has been done in this field by specialists, both psychological and musical. Justification for a re-opening of the subject may be found, however, in the tenacity with which this aberrant religious phenomenon keeps its grip upon the throat of the church—the *throat*, I say, advisedly, rather than the heart. The appearance in late years of a number of new hymnals in which there has been ruthless excision of the purely erotic type of song as well as that voicing the tenets of an outworn theology, may explain the immunity of the more critical urban church to this subtle poison. However thoroughly these new editions of sacred praise may have purged the service of worship of eroticism in the larger congregations, they are as yet quite unknown in practically all of our isolated areas.

The prohibitive cost of these books, plus the fact that they have excluded most of the purely revivalistic type of hymns, militate strongly against their adoption by bucolic America. There are scores and perhaps hundreds of paper, jute manila and even full cloth editions of "hymns of praise" which retail at prices varying from twenty-five to fifty cents each—prices quite within the means of the small and poor rural church, whereas most of the best new hymnals of the more intelligent sort cannot be secured for anything like those figures. Tastes are formed in early life, and a generation of Sunday school children brought up on the erotic and revivalistic type of hymnody, does not swing over easily to those more worthy forms of praise through which sound feeling as well as true ethical insight find expression.

As a result, the church singing of rural America is still about where it was fifty years ago. When the old hymnal wears out, it is immediately replaced with new copies of the same book. To most rural churches, the mere suggestion that something better might be discovered, would be tantamount to the advocacy of a new creed. "Is there anything better than the good old hymns our grandfathers and grandmothers used to sing? No? Well, then, why change?" The fact of the matter is, however, that most of the pathological stuff in our hymnals, which strikes the erotic note, is not to be found among the "good old hymns our grandfathers and grandmothers sang." An examination of any hymnbook in common use in New England fifty or seventy-five years ago will prove this. Much of the sentimental twaddle which has set young folks to making sheep's eyes at each other while they sing the tunes to which their feet keep time, is a fairly modern product of recent revivalism. The noblest of the old hymns are found, without exception, in all the modern hymnals.

It is of the flagrantly erotic type of song, however, that the writer would speak. Admitting, of course, that heart-throb and sentiment can never be dissociated from religion without leaving it arid and fruitless, it is nevertheless time to insist that love songs about Christ may make no contribution to a well-balanced Christian experience. There is a difference, wide as all the world, between the central idea of "Jesus, Lover of My Soul," and a song such as will immediately be described.

Its title is "In the Garden," its author and composer is C. Austin Miles, and it is found in at least one widely used product of a well known Chicago publishing house. In metrical and lyrical form it is nothing more nor less than a subtly erotic appeal, with the sex urge so close to the surface that if the whole thing were in prose it would be unhesitatingly set down as modern realism of the heart-throb sort. Consider the substance of the song, thrown, first, into analogous prose form:

(Mary is talking confidentially with Alice, her chum.)

"Oh Alice, I have had the most thrilling experience! This morning, early, I was out in the garden, while the dew was still on the roses, when I heard a voice. I'll let you guess who *he* was! But, oh, his voice was so *sweet* that the very birds stopped their singing—and I can hear that voice now, ringing in my heart. Well, he came to me in the garden, Alice. He walked with me. He talked with me. And—listen—don't tell a soul! He called me 'his own!' Oh, Alice,—I'd stay in the garden *forever* with him—(whispering) even though night comes! Only, of course, he will not let me. It wouldn't do, would it? But—what did he say to me? Oh, Alice, don't ask me. The *bliss* we shared together, no one has *ever* known!"

This is the song itself:

I come to the garden alone,
While the dew is still on the roses,
And the voice I hear, falling on my ear,
The Son of God discloses.

And he walks with me, and he talks with me,
And he tells me I am his own.
And the joy we share, as we tarry there,
None other has ever known.

He speaks, and the sound of his voice
Is so sweet that the birds hush their singing;
And the melody that he gave to me,
Within my heart is ringing.
(Chorus)

I'd stay in the garden with him,
Though the night around me be falling,
But he bids me go, through the voice of woe
His voice to me is calling.
(Chorus)

Quite apart from the utter banality of the words, as an expression of fealty to Jesus, is the association

of ideas suggested by "garden," "dew on roses," "he walks with me," "he talks with me," "I am his own," "stay in the garden at night," compatible with the conduct of Jesus as disclosed in the gospels? The only time he ever had anything to do with a garden, tragic issues profoundly affecting the weal and woe of the human race were at stake.

Probably less suggestive of the erotic emotions is the hymn, "The Touch of His Hand in Mine."

> There are days so dark that I seek in vain
> For the face of my Friend Divine,
> But though darkness hide, He is there to guide,
> By the touch of His hand on mine.

Nevertheless there is here just that same subtle picture of a physical contact between singer and a male personage, which contributes to the spell of eroticism. If the singer be an adolescent girl, susceptible, passionate, and if the song be sung at the climax of some especially tense emotional experience, it is quite conceivable that this sentiment, sung in the company of a male admirer, may produce effects in no remote way related to Christian morals.

It is rather difficult to see just what religious values are conserved or moral motives awakened by the hymn, "Ivory Palaces," which begins thus:

> My Lord has garments so wondrous fine
> And myrrh their texture fills;
> Its fragrance reached to this heart of mine,
> With joy my being thrills.
> (Chorus)
> Out of the ivory palaces
> Into the world of woe
> Only his great, eternal love,
> Made my Savior go.

What shall be said by way of justification of such sentimental balderdash, served up in the name of sacred hymnody? Bad poetry, false Scripture and obsolete theology. But there is more to the indictment. "Perfume" is always associated with the enticements of eroticism. It is one of the most powerful stimulants to the physical passions. To sing about Christ as though he approached a susceptible and palpitating girl with "fragrance in his garments," bringing "thrills" to her "heart" is simply to make a subtle appeal to those springs whence issues physical passion.

Revivalism has always hammered upon the note of wooing personal appeal, portraying Jesus as the door-knocking Savior, the invitation-giving Friend, the rescuing Helper, the directing Guide, blending soft sentiment with an air of mystery that is quite intriguing. Take this nymn, "Who Could It Be?"

> Somebody came and lifted me,
> Out of my sin and misery,
> Somebody came, O who could it be,
> Who could it be, but Jesus?
>
> Somebody bent so tenderly,
> Pleading so long and patiently,
> Somebody came, O who could it be,
> Who could it be, but Jesus?
>
> Somebody whispered sweet and low,
> Telling me just the way to go,
> Somebody spoke, I listened, and lo,
> Who could it be, but Jesus?
>
> Somebody holds my hand each day,
> Guiding my feet lest I should stray,
> Walking with me, how blessed the way,
> Who could it be, but Jesus?

While the opening stanza announces quite definitely that the purpose of this mysterious divine appeal is relief of the victim from sin, yet the phrases and terms employed are so associated with the tender activities of courtship and love-making, that it is not hard to lose the spiritual in the sensual. In the words, "holding my hand," "walking with me," "whispering sweet and low," "lifting me," there are the contactual suggestions which can hardly fail to give romantic girls (and girlish minded adult women and men!) who sing the hymn the kind of a "thrill" which makes no contribution to a stable, well-balanced life of Christian character. It must always be remembered that in nine cases out of ten these hymns are sung with the sexes in close proximity, in the stir of physical emotion engendered by music, and often under the spell of an eloquent pulpit appeal.

In the middle ages there have been instances of nuns who have gone to reprehensible extremes in their rhapsodizing over Jesus, leaving the strong suspicion that their ecstasy was more than a little tinged with eroticism. We have ample testimony that under certain high emotional tensions, the masculine in Jesus rather than his asexual archetypal character is what makes the appeal to adolescent, high-strung girls. It is hardly strange that in the cold dawn of reaction, the virile, unromantic ethical note makes slight impression. That is one reason why back-sliding after revivals has been so common.

It will not do to say that the worshiper should approach the hymn in such an exalted mood of spiritual detachment, that all physical and erotic suggestions are impossible. To say this is simply to ignore human nature. Put a hymnal in the hands of a young man and young woman who are keyed up to a somewhat higher emotional pitch than usual, owing not merely to close physical proximity but to the nature of the religious appeal, and all hymns of an erotic sort are bound to operate in such a way that their allegorical and figurative implications are lost in the sensuous personal appeal. Meeting with Jesus in a garden is an experience foreign and bizarre to ninety-nine out of one hundred normally constituted young people. Meeting some one of the opposite sex, however, in such a romantic rendezvous, is a common occurrence. Religious aspirations, not amatory sensations, are the only legitimate fruitage of Christian worship.

The moral danger arising from the singing of erotic hymns in an atmosphere of high emotion is graver in rural communities than in urban. In cities the presence of those very factors which have alarmed the church in its solicitude for the morals

of the young, actually operate as checks to excess. Bright lights, crowds, and the constant incentive to move restlessly from one form of excitement to another are powerful inhibitory agents when it comes to the subtle temptations arising from sex association. In the country, on the other hand, life tends to stagnate. The high tension of youth straining hard against the barriers of a colorless and monotonous daily round, is wont to break out with more violence and run to greater excess whenever the infrequent opportunities for indulgence present themselves.

For the rural church, therefore, to employ in its services of worship hymns which appeal to the erotic, is to cheapen religion, and to hinder the nurture of a sound and well-balanced morality. The country churches of America need less of the sensational in their religious culture, and more of the rational and the strong. If for no other purpose than that of curbing the periodic violent rebound from stagnation to dissipation, the little meeting houses which lie remote from the strong tides of the world should suppress erotic hymnody, and train their generation of adolescents in the appreciation of a nobler and more ethical type of sacred song.

Chaos—and Dancing Star

By E. Merrill Root

THE GREAT FAILURE and fallacy of the modern world—whether shown in the fever and fret of its hungry generations yearning for the full dinner-pail (and the fuller garage), and moving like shadow-shapes that come and go round with the Mazda-illuminated lantern held by Mr. Edison in the midnight of the age, or in its literature whose speed takes us swiftly to the same hurlyburly whence we started, and whose iron power is largely blind momentum and noise—is the fact that it lives by, and in, only the cerebral fringe of the soul. In terms of Schopenhauer, it has divorced itself from the basic reality of the will; in terms of Bergson, it has divorced itself from the impetus and power of the *elan vital*, from the outer light of the inner life, from the direct knowledge and the creative synthesis which alone can give truth. In any terms, it has turned from center to surface, from truth to facts, from reality to phenomena, from essence to accident, from spirit to flesh, from creator to created. Thus it is an age standing on its intellectual head, and reversing in everything the order of reality.

Snapshots But Not Art

Therefore, we see life unsteadily and we see it in pieces: we cannot be life steadily and be it *whole*. Therefore we enact an efficient spatter of activities—and call it Life; we observe and catalogue an efficient spatter of facts—and call it Science; we take an efficient spatter of snapshots—and call it Art. We observe through the senses; we do not create through the soul. We live in, and by, the falsity of facts; we perish intellectually for the lack of living in, and by, the verity of philosophy. We are like clever corn or modernistic daisies, that should seek to become golden grain or starry blossoms without thrusting any roots into the dark power, the creative anguish and joy, of the earth. We seek to attain knowledge by the mechanical click-click-click of acute cerebration; and we attain, increasingly, only that chaff-science and that chaff-literature whereby all that is vital and permanent in humanity is today dying—as by intellectual scurvy, or rickets, for lack of the vitamins of the spirit! We ask for suns—and they give us foxfire!

Our best art—whether in the somewhat passé Dreiser or O'Neill, or in our contemporary Ernest Hemingway with his bleak behavioristic prize-fighter's romance, or Gertrude Stein with her literary table-rappings, her parlor spiritualism, her esoteric speaking-with-tongues—is shallow, rootless, fractured and fractional: a mere kaleidoscope, a mere phantasmagoria, a mere click of shadow-shapes. There is in it none of the Deeps and the Demons, the Splendors and the Powers. It does not go back, and down, and up, into that *anima* whereby we live and move and have our being; it knows nothing of the cosmic inevitability of power which comes not from the senses and the brain (which are the world's devices for keeping reality out, lest the world should dissolve in blinding light) but from the soul. It is like a thin film of iridescent but artificial oil spread, for a day, over the majestic and terrible billows of the eternal ocean. It is clever, interesting, deft, sometimes brilliant, fashionable, and—largely worthless, wholly impermanent. It is bound up, like the thin cerebral art of Pope and his time, with a bloodless, mechanical, intellect-limited, worldly age. It is surface and sham when compared with such earth-deep, heaven-high, universe-embracing art as that of Blake, as that of Whitman. It belongs to the very fathomable universe of the brain; therefore, it has no abiding place in a "fathomless universe."

Our Clock-work Magicians

And our best lives, too, are fractured, fractional, shallow, baseless—mere caricatures of lives. The typical "great men" are the factual, efficient, brainy, deft, cocksure, tidy, competent, jack-of-all-knowledge and master-of-no-wisdom men who enable us to press a button and turn on a neat little domesticated Morning Star, who give us each a cheap, tidy little Pegasus that will do its sixty-five miles an hour—our marvelous Mr. Edison, our miraculous Mr. Ford, the age's darlings, the future's playboys of the western

world. Amid the outer phenomena of the world, they move like clock-work magicians and all that they touch turns to worldly power and mechanical success, but in the realm of truth, of wisdom, of life *sub specie aeternitatis,* of national (or cosmic) statesmanship, of vital poetry, they are like Little Orphant Annie talking of goblins—like Honest Tom Gradgrind ("Facts, Sir, nothing but facts!") evaluating Calvary—like Ransom's Universal Robots appraising Ariel.

A Dictatorship of the Engineers

Or consider a really great man, the greatest and the most characteristic of our time, the incarnation, indeed, in one transcendent genius of all that is strongest and noblest in our age: Nicolai Lenin. Lenin lived and moved through the soul which he denied, to be sure; but he was so bound up with the superstitions of the day—its belief in mere science, in mere humanity, in mere efficiency, in mere practical results—that, although he reached down to the Deeps and the Demons (if not up to the Splendors and the Powers), his depth was shallow, and the Russian revolution was turned from Creative Spirit toward a mere efficient Kingdom-Come of the Experts, a mere Dictatorship of the Engineers. Thus Russia, instead of becoming something new, became something modern: social modernism put into passionately intelligent practice—Mr. Edison and Mr. Ford plus a great deal of intellectual iron—Mr. E. Haldeman-Julius plus a great deal of intelligence and *real politik* statesmanship—America raised to the *nth* degree and given an intellectual (instead of a sentimental) philosophy of pragmatic achievement. That is the reason why the soul today, in its greatest manifestations such as Unamuno, Chesterton, Keyserling, and even (in terms of our saddest of the continents) that pathological soul Robinson Jeffers, warns us equally against this horrible cog-wheel hell of capitalism whereunder crawling cooped we live and die (chiefly die), and against the cog-wheel heaven of communism wherein we may all so easily become not Super-men but Super-ants—or Super-Edisons.

The Awakening Soul

Therefore, we who see clearly the rootless present and the iron (not vital) rooted future—we who know the fever and the fret of the hungry generations amid our economic injustice, and yet also the possibly comfortable and certainly shallow fossilization of the economic justice (without the soul) which the future may bring—we who see that our great tragedy is surface cerebralism and the lost integrity of life made whole by the soul—must turn our energy, our love, our life, toward the forces of the spirit. We must understand *and transcend* the Way of All Flesh in all its manifestations; we must understand *and embrace* the Way of All Spirit as it is striving to be born into the world today.

The tragic sense of life, the Quixotesque passion, whereby an Unamuno wrestles with death and the world; the Lepanto trumpets, the Gargantuan humor, the deep religious spirit, of a G. K. Chesterton; the noble (though partial and human-all-too-human) despair wherewith a Robinson Jeffers bids us "Wash off humanity" and live "Upon mountain-tops" (ironically akin to the God-seeking isolationism of Barth); the noblest synthetic wisdom of our age, and its greatest philosophy (since Bergson), the mighty truth of Keyserling—all these are the various and varied, the space-scattered but spirit-unified, trumpets of our age: these are the splendid harbingers of that "Ship of sunrise" that is yet stranded, but that will soon be launched from the mountains of the soul.

Toward such voices we who walk (or would walk) the Way of All Spirit must turn. We must listen—and we shall find them not giving the static truth, but awakening the truth-creative soul: they will awaken, indeed, in us, that subconscious, that buried, that modernism-hypnotized, that crucified, soul; the soul of which so many are asking today in a despair that verges toward death, "Where have they laid him?" Indeed, they stand already above the empty tomb of Today, and tell us: "He is not here. He is risen." And above us, around us, within us, beyond us—if we will but look—there is standing, eternal and omnipotent, the Soul, the Risen Lord!

Leaves

LET me die
As the leaves die,
Gladly.
Clad in the golds and reds of triumph,
They make the mountains a miracle
And the valleys a fairyland of wonder.

Yet these leaves are dying;
They are about to flutter from the trees,
Down to the waiting earth where in death
They will become soft mulch, brown mold,
And indistinguishable earth,
And then new leaves again.

So they die,
Refusing to remember with anguish
Other days long ago
When they were fresh little tendrils
Breaking from the buds in the lush warmth of Spring,
Or the Summer days when they were green luxuriant foliage
Swept by the threat of sudden storm.

Instead, they deck themselves in joy,
Because after the mulch and the mold and the earth
They will become new leaves again.
This must be the meaning of their reds and their golds.
They are happy as they die.

God, let me die
As the leaves die,
Gladly.

BERNARD C. CLAUSEN.

BOOKS

Three Conquerors

George Washington. By Shelby Little. Minton Balch & Company, $5.00.

Marlborough, the Portrait of a Conqueror. By Donald Barr Chidsey. John Day Company, $3.50.

Napoleon Self-Destroyed. By Pierce Clark. Jonathan Cape & Harrison Smith, $3.00.

A FRIENDLY correspondent recently wrote to me in mild criticism for devoting space to a review of a life of Mary Baker Eddy because "the poor old lady has been dead for eighteen years." The coward dies many times before his death, but the great live many years after theirs. Marlborough has been dead for two centuries, Washington and Napoleon more than one, but they are still live subjects for biography. In each of these three cases, the story of a life is the history of an epoch. The three biographers have done their best to write biography rather than history. Mr. Clark, because of a highly specialized theme which does not even permit him to write a complete life of Napoleon, has succeeded best in concentrating attention upon his subject. Mr. Chidsey has, somewhat incidentally to be sure, elaborated his background into an historical picture which threatens to divide interest with the duke.

Mrs. Little's "George Washington" was conceived in the hope of producing a perfectly objective picture of the man Washington, uncolored by legend, unwarped by prejudice, undistorted by that peculiar malice which causes small souls to rejoice in magnifying the faults of the great. She brought to this task a high degree of critical intelligence, an industry which carried her unwearied through masses of source materials, and a cultivated gift of expression. It is quite evident that she was quite willing to tell the best and the worst that she could discover about Washington, provided only that it was supported by adequate evidence. She has tried neither to draw conclusions nor even to suggest them. But of course one cannot quite avoid doing that. The very process of inclusion and exclusion suggests conclusions, for one cannot include everything. The total picture is of a Washington who looked out rather well for himself. He was keen about acquiring title to western lands. He was clamorous about rank and pay in pre-revolutionary days. When he refused the salary that congress offered him as commander-in-chief and said that he would only "keep an exact account of his expenses," he drove rather a good bargain, for the expenses turned out to be more than the salary would have been. (But wouldn't he have had an expense account anyway? I never heard that General Pershing personally paid for the Rolls-Royce in which he rode about France, or that anyone thought he should.) He appears to have been a rather fidgety person who had great trouble in making up his mind, and whose successes were oftener the result of other people's skill and his own luck than of his own superior ability.

I have no doubt but that every detail of the picture is accurate, and some of these details I am sure have never before been painted so well. But after all, it leaves me wondering. Just why should he have seemed the one possible leader for the American forces? Why should he have been kept in that position during the whole war? Why should his support of the constitutional convention have seemed essential to its success? Why should the French ambassador have felt that such a Washington "is and always will be the first citizen of the United States"? Why should he have been the unanimous choice for the presidency? Of course the legend-forming forces early began to operate, but it seems unlikely that they should have produced so large a result so soon. Washington's standing among his contemporaries can be accounted for only on the assumption that he had also other qualities than those which this biographer has portrayed with such admirable skill and truth. There must be a certain kind of truth also in the picture which Vachel Lindsay gives, with a sort of sophisticated naivete, in that flamboyant glorified Fourth-of-July celebration which he calls "The Litany of Washington Street."

Chidsey's "Marlborough" is an excellent biography; yes, I will say a great biography; and a good political and military history of England from the latter part of the reign of Charles II to Queen Anne, except for an undervaluation of the revolution of 1688, an overvaluation of James II, and an underestimate of the Catholic peril in England in his time and even of the sincerity of Protestant belief in such a peril. It is to be remembered that the year of James's return from France and accession to the throne of England was also the year of the revocation of the Edict of Nantes, that James was always a protege of Louis XIV, and that the appeal for the toleration of Catholic worship in Protestant England was simultaneous with the withdrawal of toleration from Protestants in Catholic France. But these are small details in the story of Marlborough. The futility of war, the essentially unheroic character of it, and its complete detachment from the interests of the people who are the chief sufferers from it, was never more brilliantly illustrated than in the record of the exploits of one who was perhaps the world's greatest general. Besides being a military genius, in that he could do things that other people could not do at all, Marlborough was a man of infinitely varied talents who could do nearly everything better than most people could do it. And, incidentally, the end of his career shows that the familiar phrase about the ingratitude of republics needs revision.

Dr. Clark, as a psychoanalyst, undertakes to account both for the qualities and for the ultimate downfall of Napoleon by interpreting his personality in the categories of psychoanalysis. It does not seem to me that he gets very far with it. This is "the story of Napoleon's ego." That he was a person of supreme selfishness who early began to suffer from delusions of grandeur, has long been recognized. He had the ability to make his delusions come true, for a time. But to describe him as a "narcist" rather than merely as a plain egoist—which everybody knows he was—does not seem to advance the argument greatly. The value of Dr. Clark's work, and it is a very considerable value, lies in his tracing through the career of Napoleon and showing how, at every turn, it was his inflated ego—or, in other words, his complete and almost maniacal selfishness—which brought first success and then disaster.

WINFRED ERNEST GARRISON.

Books in Brief

How to Tell Bible Stories, by Louise Seymour Houghton (*Scribners,* $2.00). A new edition of a book already popular, under a slightly different name, as an aid to those who have occasion to tell Bible stories to children either at home or in school. It tells both how and what, but does not give the finished stories.

Turning Points of General Church History, by Edward L. Cutts (*Macmillan,* $2.25). The original work, first published fifty years ago, has been revised and condensed by W. C. Piercy. More useful for reference than for consecutive

reading. Comes down only to the end of the sixteenth century.

Rightly Dividing the Word, by J. Newton Davies (*Abingdon, $2.00*). A professor of New Testament exegesis at Drew seminary gives samples of his method in the exposition of several pregnant passages from the Greek testament and studies of a number of especially significant words. An incentive and an aid to the study of the New Testament in Greek.

The Burning Bush, by Joseph Gaer. (*Sinai Press, Cincinnati.*) The author, a Russian Jew, has collected and re-told many of the folk-tales of his people dealing with Biblical material. Many of them are as fantastic as the stories in the Arabian Nights. They have about as much relation to the main current of Old Testament history and thought as the gargoyles on a Gothic cathedral have to what goes on inside. But the gargoyles have their value, and so have these grotesque and imaginative tales.

The Surgical Operations on President Cleveland in 1893, *by W. W. Keen.* (*Lippincott.*) In his ninety-second year, but with his eye undimmed and his natural strength of mind and body unabated, Dr. Keen tells the story of a serious operation which he and Dr. J. D. Bryant performed upon President Cleveland at a time of political and financial crisis when known danger to the President would have meant great danger to the country. It is an interesting and important footnote to the history of the crisis of 1893 and the fight for sound money. Other medical papers and reminiscences are included in the volume. The alertness of Dr. Keen's mind, the progressive quality of his thought, and the strength of the Christian faith which he finds buttressed rather than threatened by science, are a constant joy to those who, like the writer of this note, are fortunate enough to have even occasional contacts by correspondence with his buoyant and perennially youthful personality.

CORRESPONDENCE

"Official Organ of Renegades"

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot tell you how much "kick" I have gotten out of the article "Are D. A. R. Women Exploited" by Elaine Goodale Eastman, a frustrated rebel who is now an "ex-member." The old quotation, "Heaven has no rage like love to hatred turned, nor hell a fury like a woman scorned," is peculiarly applicable to Mrs. Eastman who has indeed had her love turned to hatred and her fury aroused. And is it not significant how the renegades all turn to The Christian Century to air their grievances? They are like a magnet attracting each to the other quite naturally as both are renegade—the one of a pure high type of American women and the other of religion. The Christian Century could well append the sub-title—"Official Organ of Renegades."

Mrs. Eastman is suffering from a serious case of "sour grapes." Unfortunately, in every great organization, there are renegades who naturally oppose everything espoused by the majority irrespective of merit. These "borers from within" are generally the dupes and tools of minds far superior to their own. Minds that are distorted and dedicated to a program of obstruction.

We feel quite sure that personally Mrs. Eastman is a lovely woman. It is quite apparent that her mind has been perverted by those who have fruitlessly endeavored to disrupt the D. A. R. Mrs. Eastman was a henchman of Helen Tufts Bailie, the "master mind" back of the movement to create dissension and confusion in the D. A. R. If reports be true, the notorious American Civil Liberties union was espousing the cause of Mrs. Bailie secretly. It is significant that the A. C. L. U. also defends communism. Need more be said?

The D. A. R. stands outright for the perpetuation of American ideals and institutions. In opposing this program, Mrs. Eastman finds common ground with The Christian Century and its editors who never entertained a purely American idea nor fostered an American program.

Mrs. Eastman has condemned the D. A. R. for its refusal to endorse any programs or legislation calculated to socialize our government by centralization of power. She has lauded the many women's groups who are working tooth and nail for socialistic legislation. As a dupe and a tool of the agencies sponsoring such legislation, of course Mrs. Eastman could not agree with loyal Americans. I thank God that we have loyal, staunch American women in the United States who have the courage to openly back their convictions and to unreservedly support the constitution of the United States against the attacks being made upon it by pro-communist touts and un-American agencies.

From Mrs. Eastman's characterization of Mrs. Brosseau, it would give me great pleasure to be permitted to personally congratulate Mrs. Brosseau and her fellow officers who have so ably purged the D. A. R. of "borers from within."

Chicago. N. E. HEWITT.

An Inexcusable Editorial Lapse!

EDITOR THE CHRISTIAN CENTURY:

SIR: How would you feel if you should read in a leading religious paper something like the following? "A movement is well under way in several American denominations for the observance next year of December 25 as the birthday of Jesus Christ. The idea is meeting with support from the Federal Council of Churches, the Y. M. C. A., and other agencies. The conception is thoroughly sound and appropriate. December 25 was the birthday of Jesus. What more natural than that the anniversary of that great event should be recognized? The fact that such a celebration has no precedent, that the church never before was sentimental about Christ's birthday, is no reason against taking it up now. Indeed, the fact that the suggestion emerges now for the first time in the Christian centuries [or should it be in The Christian Century?] is itself significant."

Wouldn't you rub your eyes and say *"What? What?"*

Well, that was precisely what I did when I read in your issue of September 25 the editorial on Pentecost. My dear sir, and all good Christian friends! The idea of observing Pentecost as the birthday of the church is an excellent one—so excellent that it has been in practice in the Christian church for at any rate sixteen or seventeen hundred years; not the centenary but the yearly celebration. Its observance dates back at least as far as that of Christmas.

Various Protestant denominations have discarded the observance of Pentecost just as they discarded the observance of Lent and Easter, but what of that? If now it has occurred to some of them that it would be appropriate to commemorate if only as a centennial the descent of the Holy Spirit and the birthday of the church, they should be encouraged and congratulated, but in the name of nineteen centuries of Christian liturgical tradition let them not claim originality in the idea.

No precedent for such a celebration? Tut, tut! If you had dropped into the service of worship in any Roman Catholic or any Episcopal church on the seventh Sunday after Easter this year or last year, or the year before that, or any other year, you would have found that Sunday being celebrated as the anniversary we are considering. In the Anglican or Episcopal church it is commonly called Whitsunday, in the Roman Catholic church Pentecost. The color of altar hangings and vestments is red, as of fire, symbolizing the Holy Spirit, the portion of Scripture appointed for the Epistle for that day is from the second chapter of Acts, giving the account of Pentecost, and the sermon would certainly deal with this theme. Almost every sermon I have ever heard (or preached) on Whitsunday referred to Pentecost as the

church's birthday. In the calendar of the Anglican church Whitsunday ranks in importance with Christmas and Easter. The Monday and Tuesday of Whitsun week are days specially observed also, like the Monday and Tuesday of Easter week, and in England the Monday is a bank holiday. In the Roman Catholic church each Sunday from then on till Advent is referred to as such and such a Sunday after Pentecost, thus keeping the day in people's minds for half a year as one of special importance. The usage of the Eastern Orthodox church, too, accords notable honor to this yearly anniversary.

The precedent, then, for celebrating Pentecost is its universal observance from at any rate the beginning of the fourth century till the reformation, and since then by Roman Catholics, Eastern Orthodox, and Anglicans. To members of these churches the proposal for the observance of Pentecost next year seems a good one, to be sure, but very much as if one should suggest that it might be appropriate to celebrate, at least on the centennials, the Fourth of July.

St. Andrews, Tennessee. JAMES HAROLD FLYE.

Religion More Than Poetry

EDITOR THE CHRISTIAN CENTURY:

SIR: Poetry is found in religion but it seems to me that we cannot be satisfied with Professor Trueblood's statement, "that religion, in its fundamentals, is poetry." Man seeking for assurance in religion wants to have facts, not fine myths and fabrications of the mind. Christ as the symbol of the miraculous in life would be a sweet dream, indeed, were it not for the young carpenter of Galilee. I would rather have the reality of Jesus than the excellent theories which the church has spun about the person of Christ.

And when Professor Trueblood writes about heaven and immortality, is he not allegorizing? The old meaning of heaven is changed into "a conviction that our ideals are somehow grounded in the nature of the universe." A state or place like heaven does not exist, but we are loath to give up the lovely word. If it does not exist, why not give it up? Why deceive ourselves with words? Professor Trueblood himself feels that he is subject to criticism, for he writes, "So long as we believe in the importance of the human venture there is no reason why we may not, with perfect honesty, speak of immortality." I maintain that it is dishonest to change the meaning of words. If there is no endless duration of our own consciousness then we have no right to speak of ourselves as immortal, and if human beings are not immortal, the word immortality has no reality for us, except as an idea. Our religious faith must be founded upon more than ideas. Poetry itself must be based upon truth. We cannot go on making poems about heaven if no heaven exists.

Marietta, O. THEO. MEHL,
St. Paul's Evangelical Church.

Disciples and Open Communion

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Disciples and Christian Unity" made mighty interesting reading if for no other reason than to see how wide of the mark you go when writing on any sort of church union. It would be far from accurate to say, as you did, that the Disciples came from the Baptists and that the separation came after twenty years. The very slender connection between the two denominations was terminated long before that, in 1826-27 to be exact. You say "The Disciples have always practiced open communion." But Alexander Campbell said in the "Christian Baptist," Vol. VI, No. 8:

"But I object to making it a rule, in any case, to receive unimmersed persons to church ordinances: first because it is nowhere commanded; second, because it is nowhere precedented in the New Testament.

"Query 11—'But do you not expect to sit down in heaven with the Christians of all sects, and why not sit down at the same table with them on earth?'

"Answer—It is time enough to behave as they do in heaven when we meet there.

"Query 12—'What, then, will we do with all our Pedobaptist fellow disciples?'

"Answer—Teach them the way of the Lord more perfectly: tell them if they greatly desire our society, it can be had just on being born of water and Spirit, as the Lord told Nicodemus. Our society cannot be worth much if it is not worth one immersion."

Mr. Campbell likely changed his opinion about the matter later on, he constantly did that about nearly everything he believed, but he was a close communionist when the above quotations were written and his followers must have been for some time later.

You say, "The Disciples also brought the experience of conversion into the range of rational and normal processes, purging it of the weird excesses growing out of the Calvinistic theology." Now in some sections that may have been true but certainly it was not true universally as your statement would clearly indicate. Your article would indicate that the Disciples' "movement" was so widespread that it was familiar to all Christian people over the whole country and that it revolutionized Christian thought everywhere, when in reality it was *not* extensively known and did not change the then existing denominations materially outside a rather narrow territory. You would have a difficult time detecting any difference in Virginia Baptists after the "movement" began in states west. The "movement" was a "flat" in Virginia because of the fine intelligence of Virginia Baptists. Kentucky Baptists were rather raw and extremely Calvinistic and so were ready victims of the "movement."

When the Disciples publish to the world that salvation is absolutely independent of baptism and that regeneration precedes baptism, there will be little trouble in effecting a union with the Baptists, but until then the talk will be "just talk."

Greenville, Ala. H. ROSS ARNOLD,
First Baptist Church.

[The little independent church which Mr. Campbell and his father had organized in 1811, with a constituency which had been chiefly Presbyterian, came in the following year to the practice of immersion, and in 1813 was admitted to membership in a Baptist association. This church, as well as others which adopted Mr. Campbell's views, remained in Baptist associations until 1830. During these seventeen years they did not constitute a denomination with a "very slender connection" with the Baptists. They *were* Baptists, though Baptists with some ideas not held by other Baptists. Since Mr. Campbell brought 30 members into the Baptist denomination in 1813 and led several thousand out in 1830, it is not so far wrong to say that "the Disciples came from the Baptists." His leading them out, if it can be called that, was involuntary on his part. It had been his hope to carry on a "reformation" within the Baptist church and thus to make of that denomination the nucleus for the reunion of Christendom which was his great objective.

Our statement that "the Disciples have always practiced open communion" is not strictly correct. While Mr. Campbell was a Baptist his views of that matter did not differ greatly from those of other Baptists. When Mr. Campbell expressed the views quoted by Mr. Arnold he was a Baptist. At the time of the separation the Baptists did not mention open communion among the heresies of Mr. Campbell and his followers. There is no mention of it, for example, in the "Dover anathema" of 1830. Evidently they did not practice it. During the next two decades the practice of what amounted to open communion became general among them, but many of them still avoided that term. The solving phrase which finally brought agreement among them was "We neither invite nor debar."

The Disciples today are, we judge, as unlikely to publish to the world a statement "that regeneration precedes baptism" as they are to make agreement that baptism precedes regeneration a condition of union. If unanimous consent to either one of these theological dogmas is to be made a condition of fellowship, then indeed the prospect of union is remote and the blame must fall upon those who lay down such a condition.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

G. Campbell Morgan Slated for Philadelphia Pulpit

Rev. G. Campbell Morgan, English preacher and Bible lecturer, has been unanimously chosen by the pastoral committee of the Tabernacle Presbyterian church, Philadelphia, as their leader. Dr. Morgan has served as acting pastor and summer preacher for many years at Fifth Avenue Presbyterian church, New York city. Since it became known a few weeks ago that Dr. Morgan would again accept a settled pastorate, many calls have come to him, reports the New York Times. Recently he has been holding a month's preaching mission in Philadelphia, with the Arch Street Methodist and Arch Street Presbyterian churches. For the past 11 years Dr. Morgan has made America his winter home. He resigned several months ago as professor of the Bible in the Los Angeles Bible institute. Four sons have followed Dr. Morgan in ministerial service.

Unity Conference at St. George's Church, New York

It is estimated that more than 1,000 members will be present at the conference in the interest of Christian unity, to be held at St. George's Episcopal church, New York, Nov. 13-15, under the auspices of the Christian Unity league, an organization headed by Dr. Peter Ainslie, of the Christian Temple, Baltimore. In addition to the thousand members of the conference, there will be reservations for an equal number of other visitors in sympathy with the recently prepared "Reconciliation pact," upon which the meetings will be based. This pact closes with these words: "We propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve." Further details concerning the conference may be obtained from the office of the Christian Union Quarterly, 230 N. Fulton ave., Baltimore, a publication of which Dr. Ainslie is editor.

Dr. Hough Addresses Connecticut Pastors

In the interdenominational pastors' conference of the Connecticut valley, held at Hartford Theological seminary in mid-September, the leader was Dr. Lynn Harold Hough, of the American church, Montreal. His general theme was "The Preacher and His World."

Catholic Congress Attacks Inge and Barnes

At the meeting in London of the National Catholic congress, three weeks ago, a withering attack was launched by Father Owen Dudley upon English church modernists, especially Dean Inge and Bishop E. W. Barnes. "They are ignorant of the first things that they, as professing to be Christians, should know," he said. "They are ignorant of theology and the Christian religion. These men are modernists, and modernism is one of the greatest enemies of Catholicism. These men are blinding the multitudes to the revelation of Christ, blinding them with their modernism." Referring to the question of church union, Father Dudley said that until there is a corporate reunion among the Protestants themselves, there is little hope of winning them over as a whole to the Catholic church, but added that Catholicism is gaining many new adherents. "We

British Table Talk

Beer, Devon, September 10.

The Fascination Of Speed

THERE was an extraordinary interest in the race for the Schneider cup which took place over the Solent on Saturday last. Preparations were made for a million and a half spectators. And there were certainly more than that number watching the race. The seaplane which won traveled over 320 miles an hour, so that those who saw it could claim without any doubt that they had seen a machine traveling faster than any machine has ever traveled on this planet. The British team won; but there was on every hand a recognition of the ill luck which had dogged the Italians and of the amazing courage which the Italian representatives showed. Part of the fascination of this race may be due to the hazards which these air men run. They take their lives in their hands—and to what end? A discussion upon this question has been proceeding in the press. The defense of the race with all its perils rests upon the gains which will follow for the whole family of mankind through the perfecting of the machinery of flight. And the engineer knows that it is impossible to try the powers of a machine except by such severe and dangerous tests. Some day it will be practicable for ordinary people to travel at 200 miles an hour because some brave men were willing to run the risk of flying at 300 miles an hour. Happily there were no fatal accidents, though the machines, as a spectator told me, went like torpedoes through the air.

* * *

The Pronunciation Of English

A certain man was asked whether he knew any other languages than English: he answered that he knew "Cockney," Yorkshire and B. B. C. (British Broadcasting Company). The jest illustrates a certain strong feeling which is abroad that the B. B. C. pronouncers or announcers are trying without authority to standardize English pronunciation. It would be a serious charge if it were so, but all that the radio people do is to lay down certain rules for their announcers. They cannot regulate the pronunciation of others who take their place at the microphone. To take several examples. Mr. J. A. Thomas keeps cheerfully to his native speech, so also does "Uncle Arthur" (Mr. Henderson) and the prime minister is aggressively Scottish. Almost every well known speaker has his idiosyncracy and we should be sorry to have them made to one pattern. Most of our people have some trick of speech or intonation which reveals their place of birth and they are not ashamed of it. There is, it is true, an "Advisory Council on Spoken English," but even though the poet laureate presides over it—and Dr. Bridges is a noteworthy student of such things—we are not very likely to attach anything like final authority to its edicts.

* * *

Things Political

The course of events at the assembly of the league has been followed here with general satisfaction. It is agreed that the prime minister and his colleagues have stood for the real interests of the league and that they have used the newly acquired prestige of Britain in European affairs with dignity and good feeling. I am far away from London and here where the world is quiet it is difficult to learn what is happening, but I can discover few signs of opposition to the decision of Britain to sign the "optional clause." In this and in other decisions the lead of Britain has been welcome both abroad and at home. The negotiations with Washington have been followed with the hope that something will come of it. Last night Low, our leading cartoonist, represented two admirals, one British and the other American, asking one another whether they could not come to some understanding so that the political leaders, Mr. Hoover and Mr. MacDonald, might agree. Our hope is that on this side the impetus gained by the new government may be sufficient to sweep aside our vested interests.

* * *

Death of Our Oldest Missionary

The day before I left London for Devon, from which haven I am writing, Dr. Sibree dropped into my office, as he constantly did; was there any way in which he could lend a hand? He was 93 years of age and a little deaf, but his mind was as quick as ever, his energies as tireless. He looked what he was, a perfect gentleman of the old school, and all who met him and spoke to him knew that they were in the presence of one of the apostolic company. On Monday I saw in the paper that he had been knocked down by a motor car near Waterloo station, and had died shortly afterwards in a hospital. So for him there was no enforced idleness before the end. Dr. Sibree spent 50 years in Madagascar. In the early days of the church in that island he was sent out as an architect for the London Missionary society and the mark of his hand is still seen in the buildings of Tananarie and

(*Continued on next page*)

are now receiving converts from almost all denominations and sects," he said. "As the people realize that Protestantism is dying, they most instinctively turn towards the growing Catholic church. The Church of England, the national church, is fast becoming a farce. Numerically we have just as much right to be the national church. The Church of England will soon change to a sect, and even possibly to an insect."

Dr. Atkinson Says All Religions Are Fighting for Life

Returning from an extended tour in Asia in behalf of world peace, Dr. Henry A. Atkinson reports that one of the things that impressed him in India and other countries of the east is the fact that religion is everywhere fighting a battle for its own existence. "The same forces that are opposing Christianity in America are," he says, "opposing Hinduism in India and the religion of Islam in Egypt, Turkey and Persia; Confucianism in China; Buddhism in Burma; and Shintoism in Japan. Every religion is being challenged. Materialism and a mechanistic conception of the world are battering at the walls of every religious ideal and establishment. One hears on every hand from thoughtful men in India the statement that the present miserable condition of the country is the result of religion. 'It has served as a narcotic lulling the minds of the people to sleep.'"

Dr. Moffatt to Address Boston Seminary

The chief attraction at the coming annual preaching conference at Boston university school of theology, Oct. 14-16, is Dr. James Moffatt, of Union seminary. Other speakers scheduled are G. G. Atkins, Edgar DeWitt Jones, Dan Poling, Charles R. Brown, William P. Merrill, W. F. McDowell, G. Bromley Oxnam, Ralph W. Sockman, Douglas Horton, W. L. Stidger, J. Edgar Park, Oscar T. Olson, John W. Langdale and J. M. M. Gray. This conference was inaugurated last year under the inspiration of Pres. G. Bromley Oxnam, of DePauw; the lectures delivered last year make up this year's best preaching lecture volume, "Effective Preaching." Dean Knudson, of Boston seminary, would be glad to have the names of ministers who expect to attend this year's session.

Garrett Seminary Sends Out Missionaries

Eight new missionaries have been furnished this year by Garrett seminary, Evanston: Percy B. Bell goes to Singapore, H. Howard Fuller to Bolivia, Mr. and Mrs. Leon Miller to Concepcion, Chile; Mr. and Mrs. F. Olin Stockwell to Foochow, China, and Mr. and Mrs. L. E. Adkins to Africa. Mr. and Mrs. Newton Gottschall are returning to North Sumatra from furlough, and Miss Cora Morgan and Miss Caroline Peckham to their respective posts in India and Japan.

Chicago Pastor Rounds Out Thirty Years in One Church

Rev. Charles G. Kindred has been pastor of the Englewood Church of Disciples, Chicago, for 30 years. His congregation gave him a banquet in celebration of the event Sept. 19. More than 700 persons were present. Rev. Charles S. Medbury of Des Moines, Ia., gave an inspiring address in interpretation of the Christian ministry. Mr. Kindred's ministry is excelled in length by only two or three Protestant clergymen in Chicago.

President Sampey's Inauguration at Louisville Baptist Seminary

Two weeks ago Dr. John R. Sampey was inaugurated as the fifth president of the Southern Baptist Theological seminary, Louisville. At the same time Dr. J. B. Witherspoon, recently pastor of the Highland Baptist church, Louisville, began his work as professor of homiletics and Christian sociology, taking up the work recently laid down by Dr. C. S. Gardner, now emeritus professor. Dr. Sampey has long been a professor in the Louisville seminary.

Dr. W. L. Lingle Becomes College President

According to the Federal council bulletin, Dr. Walter L. Lingle, who has for several years been president of the Southern Presbyterian training school for lay workers and who, at the beginning of this year, was elected chairman of the Federal council's executive committee, this autumn becomes president of Davidson college at Davidson, N. C. Davidson is one of the best known colleges in the south and enjoys

BRITISH TABLE TALK

(*Continued from preceding page*)

other cities. Afterwards he qualified as a theological student and became for many years the head of the chief college where the Malagasy ministry is trained. He was an accomplished scholar and gave many books to his adopted people. He was and still remains the best interpreter of Madagascar to English readers. Besides all this he was a naturalist of distinction who was honored by learned societies for his study of the fauna and flora of Madagascar. The old gentleman carried us back to what seems a far off age. His mother, for example, had been the teacher of George Eliot. He had many stories to tell of those associations. He was our oldest missionary and our assemblies were not complete without his apostolic benediction. The memory of him will be a rebuke to us if ever we grow tired and cease from taking our share in the service to which he gave his life.

EDWARD SHILLITO.

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Some Aspects of Religious Liberty in the U. S.

THE CATHOLIC-PROTESTANT MIND

By Conrad H. Moehlman

The recent concordat signed by the Papacy and Premier Mussolini has drawn world-wide interest to the age-old question of the relationship of church to state. Professor Moehlman of the Colgate-Rochester Divinity School sketches the history of the temporal power of the Catholic Church and evaluates its present power. The recent growth of Catholicism in the United States gives point to his discussion of religious liberty in America, the "Americanization" of Catholicism, and the educational significance of the parochial school. "A fascinating survey," declares Dr. E. Boyd Barrett, author of *While Peter Sleeps*, "It is the reaction of a sober and scholarly mind." $2.50.

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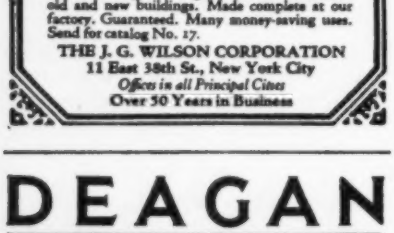

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Dr. Curtis Reese at Lincoln Center, Chicago

Dr. Curtis W. Reese is relinquishing the

Special Correspondence from the Philippines

Manila, August 23.

Scandals in the Philippines

OFFICIAL circles are much perturbed by recent revelations of graft in two important departments of the Philippine government. Serious "anomalies" have been discovered in both the bureau of commerce and industry and the bureau of posts and telegraph. In the latter department losses to the extent of more than $100,000 have been discovered in stamps alone. Governor-general Davis is publicly supporting the investigations, and the air is full of rumors as to where the lightning will next strike. That section of the population which reads the daily papers (total daily newspaper circulation in the islands is around 200,000) does not show the apathy which marked the early stages of the investigation into the American graft in high places. Indeed, the biggest danger, now that these unpleasant matters have been opened up, is that too many officials will rush into investigations of one sort or another. Of course, these defalcations will be used as another proof that the Filipinos are unready for self-rule. Already this charge has been made, and it is interesting to hear the Filipinos reply, "If corruption in high office proves that we are unfit for independence, what did it prove when it happened to you?" . . . . The unfortunate newspaper quarrel between Quezon, president of the Philippine senate, and Aguinaldo, the indomitable general who opposed American occupation, happily seems about to end. It began with a difference of opinion regarding government, Quezon advocating independence immediate and absolute and Aguinaldo supporting the American occupation and holding out for government by dictatorship. From this difference the discussion finally degenerated into personalities and mudslinging, with the newspapers cheering the disputants on and rubbing their noses together whenever things seemed to be dying down. Aguinaldo's final charge was that Quezon had used his connection with the government to make himself rich, to which the senate president made a detailed reply and then broke off the argument.

* * *

Science Fights Disease

The Rockefeller foundation, whose malaria control work is known in every province of the Philippines, recently announced two new projects. The first of these is the opening of three demonstration centers in Laguna province for the purpose of developing a simplified public health program for the islands. In cooperation with the provincial authorities a program emphasizing good water, good food, sewage disposal, maternal hygiene and reduction of infant mortality will be carried on. The second project is being carried on in cooperation with the bureau of science, and deals with the almost untouched problem of rural sanitation. In Caloan, one of the demonstration centers chosen, the death rate is 54 per 1000.

* * *

Conferences Tackle Religious Problems

A very unusual occurence was the simultaneous holding of two very important religious conferences in Manila last March. One of them, the Mott conference, I discussed in my last letter. The other, the meeting of the Philippine Council of Religious Education with Dr. Wade C. Barclay, will probably exert an influence equally lasting. Its attack upon the staggering problem of building a vital program of religious education for the Philippine churches, separated as they are by the double barriers of geographic and linguistic isolation, was scientific and practical. When it is realized that the islands speak 34 mutually unintelligible dialects, and that English has not become the everyday language of more than one per cent of the population, the difficulty of producing materials becomes apparent. The whole Bible has been translated into only eight of these dialects. It was realized that the greatest problem was that of creating a really indigenous curriculum. "None of the available materials are written in terms of the needs of the Filipino children and young people," said Dr. Barclay after a careful survey. "None of them take account of the background of Filipino children; the daily life-situations in their homes, schools, playgrounds, and streets; or the moral and social problems that they face." Surely here is a great opportunity of service! The development of better methods of finding and training church school leadership was the other main emphasis of the conference. Statistics of the Philippine council show that 1,519 students are at present enrolled in teacher-training courses; that there are 1,170 Sunday schools, 6,583 teachers and 78,325 pupils among the Protestant membership of 200,000 people.

HAROLD FEY.

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secretaryship of the western conference of the Unitarian church, to take charge of Abraham Lincoln center, Chicago, founded in 1905 by the famous Dr. Jenkin Lloyd Jones. The center is a "settlement" "a cooperative experiment in righteous living." Mrs. Jenkin Lloyd Jones has carried on, since her husband's death, as superintendent of the center. Dr. Reese has served this institution for many years as a trustee, dean and as chairman of various departments.

Finds China Church In Peril

In an address to missionary leaders assembled in the New York offices of the Foreign Missionary conference of North America last month, Dr. C. Y. Cheng, moderator of the United Church of China and secretary of the China National Christian council, stated that the church in China has been much affected by the difficulties and unrest of China during the past few years. The political changes, the activities of the communists, the intellectual changes and the anti-Christian movement, especially among the younger student classes have all left their mark on the church. Some of these effects are of course good. There is less self-complacency and more of the attitude of an humble seeking after improvement and for guidance as to the next steps. There is a realization as to wherein the church has failed. There is also an increased emphasis on essentials. On the other hand the disturbed conditions of the country have been unfavorable to religion. Some among the younger element have even gone so far as to advocate discarding the church and organized religion, while still affirming their allegiance to Christ. There is also a general lack of spiritual growth which gives cause for concern and a sense, in many places, of futility. Many feel an uncertainty growing out of this sense of failure that is paralyzing to progress. If the church does not quickly do something to help this situation, Dr. Cheng believes its very life will be threatened. The Five-year movement is the answer to the universal need on the part of native Christian leaders and missionaries as expressed in the regional conferences recently held in nearly all parts of China. The aim of the movement is to build up the membership of the church, but at the same time to make sure that each new member really understands what it means to be a follower of Jesus Christ.

Bishop McConnell Home From London

Bishop F. J. McConnell spent most of August in London completing a piece of literary work, and arrived in New York two weeks ago, accompanied by his wife and daughter.

Sadhu Sundar Singh's Silence Causes Anxiety

Nothing has been heard of Sadhu Sundar Singh, who went to Tibet in June, since that time. The Indian Witness says: "The lack of news is giving anxiety to his friends. Rev. T. E. Riddle of the North Zealand Presbyterian mission in the Punjab and Rev. J. C. Taylor of the Reformed Presbyterian mission at Roorkee have gone in search of him, hoping to send some Tibetan Christian across the border after news if they are unable to get it otherwise."

London Baptists Lose Numerically

Recent reports from the London Baptist association indicate a decrease of 896 members of London Baptist churches during the past year; the membership is now 55,612. There are now 71,424 Sunday school scholars in the Baptist schools, a decrease of 3,212. During the past year 1,647 baptisms were reported.

Rev. W. A. Shullenberger Declines Disciples Leadership

At the recent international convention of the Disciples of Christ held at Seattle, Rev. W. A. Shullenberger, of Indianapolis, was elected president of the United Christian Missionary society, to succeed Dr. F. W. Burnham, who had held the presidency since the beginning of the society 10 or 11 years ago. Word comes of the declination by Dr. Shullenberger of this honor because of other pressing plans in his Indiana ministry. It is also stated that Dr. Burnham has indicated that he is planning to close his service with the society at the end of November. He has been urged to conduct a year's mission among the Churches of Christ in New Zealand.

Central Church, Chicago, Begins Fifty-third Season

Since the establishment of Central church, Chicago, 53 years ago, by Dr. David Swing, there have been but four ministers—Dr. Swing, Dr. Hillis, Dr. Gunsaulus and the present pastor, Dr. Frederick F. Shannon. Dr. Shannon recently returned for the new season of services from Chazy, N. Y., where during July and August he occupied the pulpit of the Chazy church, the congregation of which is made up entirely of men and women employed on the farm of W. H. Miner, of Chicago, a member of Central church. The Central

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church services are held at Orchestra hall, on Sunday mornings. A choir of 100 voices leads the music. The services are broadcast regularly.

Chicago Methodist Leader, Dying, Leaves Message for His Community

After an illness of many months, Rev. T. K. Gale, of First Methodist church, Maywood, Ill., a suburb of Chicago, died September 3. For several years Dr. Gale served as superintendent of the Joliet-Dixon district, and his acquaintance was large. More than 100 ministerial brethren were present at the funeral service. An interesting feature of the service was the reading of a farewell message of appreciation and good will "to the people of Maywood." "Death is not a serious thing," began the message. "If you live your life doing what is right there is no fear in dying. Religion is life and religion makes dying the greatest moment of one's life." Closing his special message to his church and to his conference, Dr. Gale wrote: "In all their tasks there will be one interested spectator, interested in everything they do." Dr. Gale had reached his 63d year, but had made a remarkable record in his four years' service with the Maywood church.

Dr. Walter S. Athearn Is Married

Dr. Walter S. Athearn, nationally known as a leader in the field of religious education, and Miss Frances E. Smith, principal of the Laura Coffee Memorial school, Des Moines, Ia., were married Sept. 14, at Pinecliff, Colo. The officiating clergyman, Dean Alfred M. Haggard, in whose summer home the marriage ceremony was performed, is a long-time friend of bride and groom. Dean Haggard and Dr. Athearn were for many years colleagues in the faculty of Drake university, DesMoines. Dr. Athearn was for the past 11 years dean of the Boston university school of religious education, but has retired from this post to take up his residence in Washington, D. C., where he will engage in research and literary work.

Federal Council Has New Motion Picture Commission

The personnel of the Federal council's new commission on motion pictures has now been appointed. Hon. William C. Redfield, former secretary of commerce and a prominent Episcopal layman, is chairman. Rev. Charles K. Gilbert of New York is chairman of the executive committee, and Rev. Harry S. Myers, Northern Baptist leader, is acting secretary. Other members of the commission include church leaders of various denominations. The purposes of the commission are declared to be: (1) To further or provide for a survey of the relations of motion pictures to the public welfare. (2) To assist the churches at home and abroad to secure suitable motion pictures for their own programs, and to maintain a general information service. (3) To study the representation of the various peoples through motion pictures at home and abroad, to seek to eliminate misrepresentations and to secure the incorporation of the best of the life of the various countries, and to further the use of films which strengthen international understanding and good will."

Merger Would Re-unite Large Churches in Greeley, Colo.

Unanimously adopting a resolution presented by their pastor, Rev. Byron Hester, the members and board of First Christian church, Greeley, Colo., extended an invitation to the Central Christian church to merge into one organization, last month. A lengthy resolution urging the consolidation of the two congregations, which were formed by a division in First Christian church a few years ago, was readily adopted. In resolutions adopted by First church, that group deplores the "present embarrassing, divided condition," and calls upon the other church to aid in "rectifying the disgraceful situation." The church readily admits itself "to have had part in bringing about our divided state, thereby confessing ourselves to be mutually guilty of the sin of schism. May we, with mutual consent, bury the past in oblivion, never calling it back from the grave." Invitation of the church to rejoin the two congregations has followed the conciliatory attitude which was adopted at his coming by Rev. Byron Hester, pastor, who is also president of the Weld county ministerial association.

Rev. F. W. Adams to Lecture in Boston U.

Rev. Fred W. Adams, of Trinity Methodist church, Springfield, Mass., will lecture this year in Boston university school of theology on the theme, "The Minister and His Task."

Death of Mrs. Franklin E. Hoskins

The death is reported of Mrs. Franklin E. Hoskins (Harriette Eddy Hoskins), at her home in Beirut, Syria, on September

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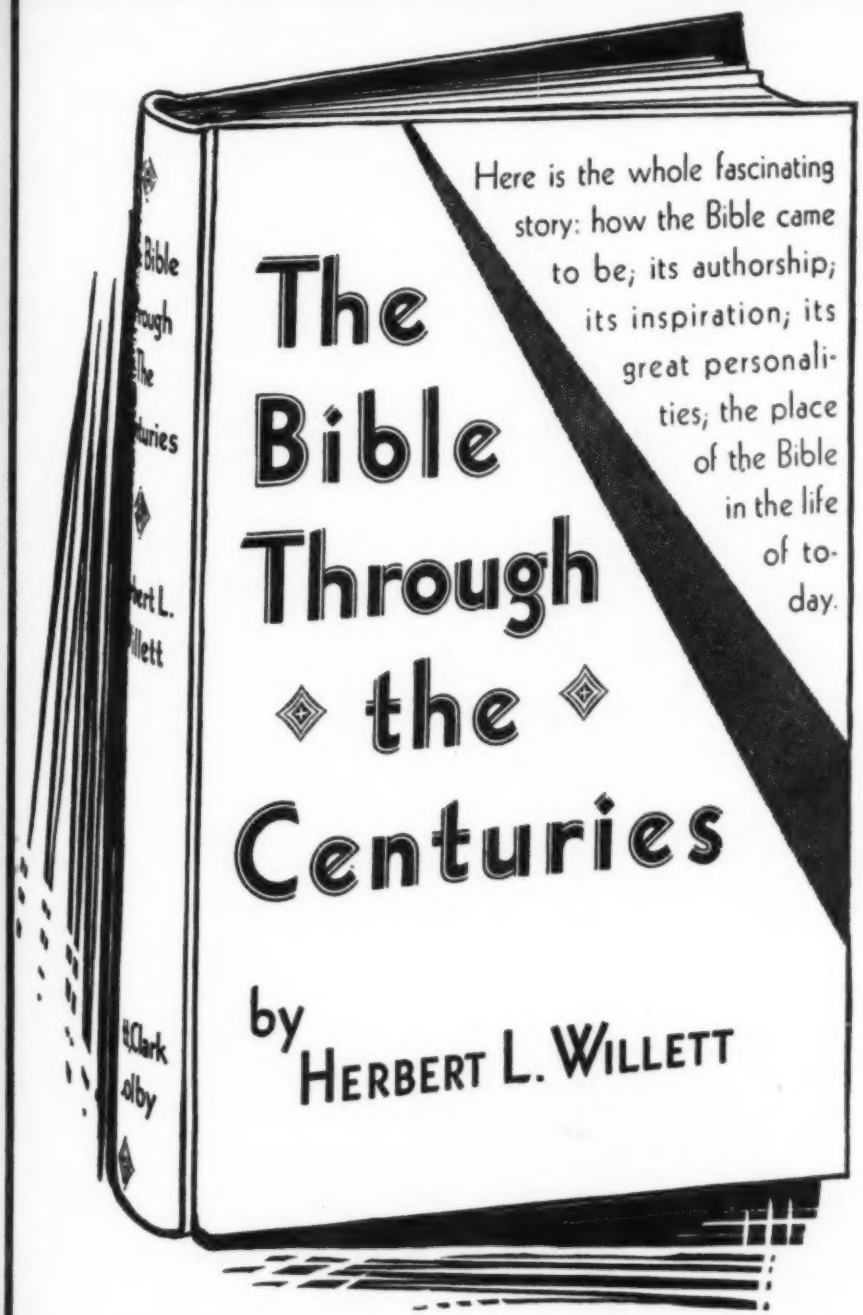
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15, following a brief illness. Mrs. Hoskins was of a missionary family, and had been in Syria mission, a Presbyterian institution, for over 50 years. She was carrying on the work of Hamlin Memorial sanitarium, founded by her sister, Dr. Mary P. Eddy. Mrs. Hoskins is survived by two daughters and a son. The younger daugh-

Special Correspondence from Detroit

Detroit, Sept. 23.

ST. PAUL'S Episcopal cathedral has as yet called no successor to Dean Johnston, who resigned last spring and closed his ministry here early in June. Arrangements have been made, however, for some of the most distinguished clergymen in America to supply the pulpit for the next three months. Dr. Joseph Fort Newton, of Philadelphia, was the preacher for Sept. 22; Dr. Frank DuMulin, director of the Savior church, Philadelphia, Sept. 29; Bishop Warren L. Rogers of Cleveland, former dean at St. Paul's, will preach Oct. 6; Dr. S. S. Marquis, under whose deanship the cathedral was erected, now rector of Christ's Episcopal church, Cranbrook, is announced for Oct. 20; Rev. Frederick Edwards, former dean, Nov. 3 and 10; Bishop Page will preach the morning sermons Oct. 27 and Dec. 22; Dr. Reinhold Niebuhr will be guest preacher Nov. 17, and Rev. Howard Chandler Robbins of New York will preach in St. Paul's Dec. 8. . . . First Baptist church has not yet called a successor to Dr. Mark Sanbourn, now minister of First Baptist church, Sharon, Pa. It is understood that the pulpit committee of this church is corresponding with a very able and widely known minister whom they have high hopes of bringing to Detroit. During the summer the prayer meetings of First Baptist and Central Woodward Christian churches were held jointly.

Distinguished Preachers At St. Paul's

* * *

Y Leader Has Unusual Record

Detroit has the distinction of being the home of the oldest Y. M. C. A. secretary in the world. He is Mr. L. P. Rowland, who will be 92 next December. Mr. Rowland has been retired for some years, but he is still active and in wonderfully good spirit. He especially delights to speak to groups of young people. Mr. Rowland was a youthful bookseller in Massachusetts when he was won for the Christian life. He was associated with John Wanamaker for many years and rejoiced in his friendship. He organized the first Hi-Y in America, Aug. 16, 1854, at Salem, Mass. He was 17 years in Boston, 17 in Philadelphia, and for 11 years was state secretary of Michigan. He has visited every state and territory in the United States and many of the old world countries. He circulated 33 millions of vest-pocket religious tracts in his lifetime, and his specialty has been, and is, personal contact. Through this kind of service he has won thousands for the Christian life. His hobby is geology, and during his residence in Michigan he has collected about 23,500 specimens of rocks and minerals. A small man physically, Mr. Rowland is a little stooped. He wears the side whiskers of the fashion that distinguished ministers and religious workers 50 years ago. His face is benevolent and there is a distinct charm about this saintly old gentleman who loves young people and has found the fountain of spiritual youth.

* * *

News of the Churches

The Detroit Baptist Ministerial association held its first meeting of the fall in Woodward Avenue Baptist church, Monday, Sept. 16. On that occasion the Baptists welcomed the ministers of the Disciples of Christ into their fellowship, amid enthusiasm and the utmost courtesy. The address of the morning was by the writer of this correspondence, who spoke on "The Separation of Baptists and Disciples and Their Reunion." . . . Rev. Fred B. McAllister is leaving the First Baptist church of Royal Oak to accept the ministry of the Prospect Avenue Baptist church, Buffalo, N. Y. This able young preacher served three years at Royal Oak, made a splendid impression and doubled the membership of his church. . . . Dr. George Elliott of New York, editor of the Methodist Review, was in his old pulpit in Central Methodist church, Detroit, recently. As usual, he was greeted by a large congregation and his sermon on "Love's Largess" was broadcast by WWJ. . . . During the summer vacation Miss Julia Mason, choirmother of the vested choir in St. Paul's cathedral, died after a brief illness. For 44 years Miss Mason had charge of the choir in her church. She looked after the boy choristers, arranged their ties and "slicked down" their hair. Last spring in her annual report Miss Mason said that during the season she had "tied 5,000 ties" and "brushed 10,000 heads" of the boy choristers. Special service held in Miss Mason's honor took place in the cathedral Sunday, Sept. 15, with Bishop Page preaching the sermon.

* * *

Detroit Newspaper Tells Truth About War

The Detroit News, our evening newspaper, with an immense circulation, is strongly anti-war. Editorially, the News is set to educate its readers for peace. Recently its "leader," as they say in England, was on the subject, "The Biggest Spender for War." Taking the Shearer episode as text, the News ran the military and naval expenditures of the leading countries, and by impressive statistics showed that our government's outlay for the present establishments and for past wars, including reduction of principal and interest on the public debt, is almost five billion dollars, 82 per cent of our total national expenditures. The News contended that as a pathfinder in the pursuit of permanent world peace the cost of our military and naval services is out of proportion, and also out of harmony with the times. The News is enthusiastically supporting President Hoover in his world peace program.

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1,000 Jewish Families Homeless In Palestine

A preliminary estimate of the damag to Jewish property during the recent a tacks by Moslem Arabs indicates damag totaling several million dollars. A thou sand families, hitherto well to do, ar homeless and destitute. The Americ Israelite reports that a million dollars wi be required for their rehabilitation. Mo than 15 hundred refugees from near Jewish colonies, Hebron, Gaza and othe centers, are now in Tel Aviv, in schoo houses. The Strauss family, of New Yor is reported as having made total gifts t the relief fund of $100,000. Other liber gifts are coming into the headquarters o the Palestine Emergency fund, in Ne York city, every day.

Liberal Judaism Makes Strides In Great Britain

During the last few months the Liber Jewish movement in England, of whi Dr. Claude Montefiore is the leader, ha been making rapid strides. There are a ready three liberal synagogues in Londo and a fourth has been founded in sout London, and will begin to hold service this autumn. Headway has also been mad in the provinces.

Methodist Missionaries In Africa

In the five conferences of Central an South Africa, the Methodist church ha 123 missionaries, 101 serving under th board of foreign missions and 22 unde the Woman's foreign missionary society There are 113 ordained national preacher and 547 unordained national preachers an exhorters serving Methodist churches while 258 other nationals are serving a teachers, doctors, nurses and in other ca pacities connected with mission institu tions. The membership of the church i 34,180.

BOOKS RECEIVED

Schlump: the Story of a German Soldier. Trans lated from the German by Maurice Samuel. Ha court, Brace & Co., $2.50.

Them He Also Called, by William Fraser Mc Dowell, Abingdon, $1.00.

The March of Life, by Elizabeth H. Dewar Houghton, Mifflin, $1.75.

The Man Behind the Book, by Henry Van Dyke Scribners, $2.50.

Seeing Germany, by E. M. Newman. Funk Wagnalls, $5.00.

Our Secret War, True American Spy Stories 1917-1919 by Thomas M. Johnson. Bobbs, Mer rill, $2.50.

Man's Consciousness of Immortality, by W. Dou las Mackenzie. Harvard University Press, $1.00

Signs of These Times, by Willard L. Sperry Doubleday, Doran, $2.00.

Blood and Fire, General William Booth, by Wil liam H. Nelson. Century Co., $2.50.

Church Comity, a Study of Cooperative Church Extension in American Cities, by H. Paul Dou lass. Doubleday, Doran, $2.50.

Christianizing a Nation, by Charles E. Jefferso Doubleday, Doran, $2.00.

The Catholic-Protestant Mind, Some Aspects o Religious Liberty in the United States, by Cano Henry Moehlman. Harpers, $2.50.

The Real Jesus, by Charles Fiske and Burton E Eastman. Harpers, $2.50.

Jan the Romantic. Anonymous. Harpers, $2.50.

Science and the Unseen World, by Arthur Stanle Eddington. Macmillan, $1.25.

The Magic of Books, compiled and edited by A P. Sanford and Robert Haven Schauffler. Dodd Mead & Co., $2.00.

Kowtow, by Princess Der Ling. Dodd, Mead Co., $3.50.

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ARTHUR S. EDDINGTON, a few months ago, delivered the Swarthmore Lecture in London. In it he gave expression to his faith in the things of religion. He said: "We want an assurance that the soul in reaching out to the unseen world is not following an illusion. We want security that faith, and worship, and above all love, directed towards the environment of the spirit are not spent in vain." And Prof. Eddington closed his lecture with an assuring word concerning God, and he makes strong assertion in his very last paragraph that "religion for the conscientious seeker is not a matter of doubt and self-questioning." The Eddington lecture has been discussed all over the English-speaking world, and in the new book, SCIENCE AND THE UNSEEN WORLD, is published for American readers. ($1.25)

KAGAWA

TOYOHIKO KAGAWA, for the cause of humanity, gave up a law practice of $15,000 a year. In his struggle for home rule for India he was sent to prison for several years. As friend of the laboring classes, he has suffered continual persecution. Just now he is leading a great national evangelistic movement. To Kagawa, Christ is the very expression of God, the life-center of humanity. "Friends of Jesus" is the simple term he has given those he has gathered about him. He is now 42 years of age. Should he live, there is no limit to the possibilities of his influence. Orator, writer, evangelist, lover of humanity, a born leader. This new book, LOVE THE LAW OF LIFE, is his very Voice. ($2.00)

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